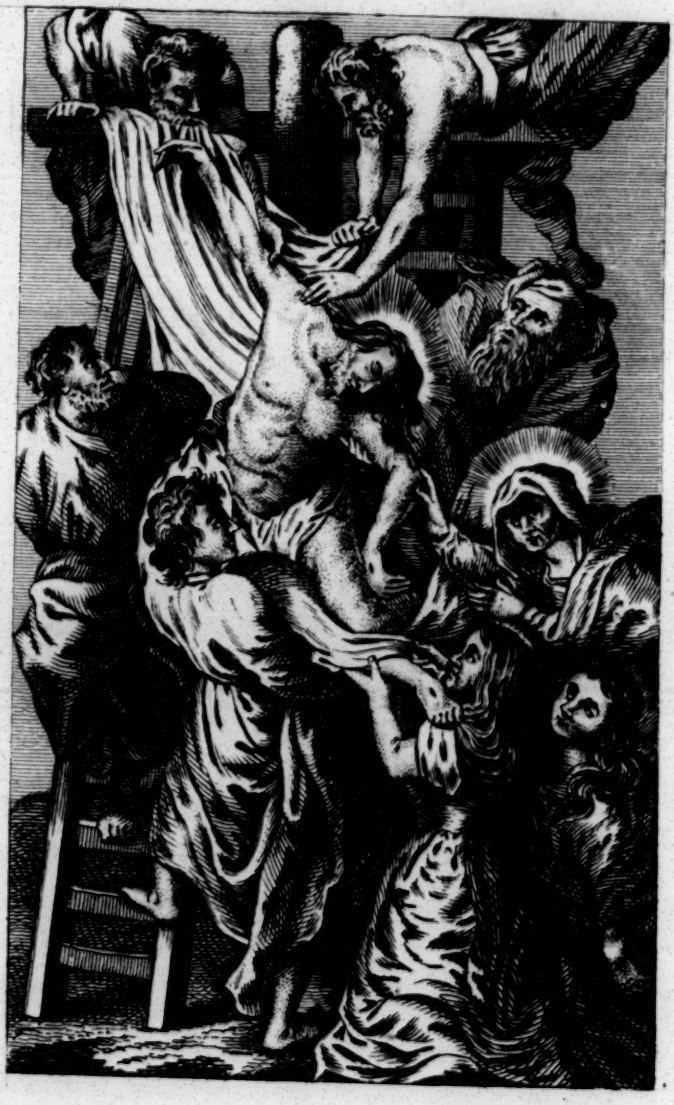

# THE OFFICE OF THE HOLY WEEK,

According to the
ROMAN MISSAL AND BREVIARY.

CONTAINING,
The MORNING and EVENING SERVICE
FROM
PALM SUNDAY to TUESDAY in EASTER WEEK,
In LATIN and ENGLISH.

WITH AN
EXPLANATION of the MYSTERIES
Represented in the Office and Ceremonies of the HOLY WEEK. Illustrated with CUTS, representing the Passion of our Lord and Saviour JESUS CHRIST.

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# PREFACE.

## CONTAINING,

A ſhort Explanation of the Chief Ceremonies obſerved in the Office of the Holy Week.

THE Week before Eaſter has been called by ſeveral Names, from the various Things and ceremonies performed in it. Some Authors call it Pœnoſa, from the Painful Sufferings which our LORD endured for the Puniſhment of Sin. It is called by others Hebdomeda Indulgentiæ, or the Week of Pardon; becauſe of the Pardon or Abſolution anciently granted to the public Penitents. St. John Chryſoſtom names it the Great Week; and in the Roman Miſſal and Breviary it ſtill retains the Name of Hebdomada Major, or the Greater Week; becauſe the Church performs in it the Great Things which her Spouſe has given her Power to do upon Earth. For in the Week, according to her ancient Rite, ſhe brought him

forth Children by Baptiſm, reconciled to him Sinners by Penance, conſecrated to him Miniſters for his Altar, and brought all the Faithful to his Table, there to be fed with the ſame Body that was ſlain for them. And we ſee, that ſhe ſtill bleſſes the Materials for her greateſt Myſteries; as, the Water for Baptiſm, and the Oils for the Extreme Unction, Confirmation, Ordination, and the Conſecration of Altars and Churches. It is no Wonder then that this Week is called the HOLY WEEK, when ſuch Holy Myſteries and Sacred Ceremonies are performed in it.

## PALM SUNDAY.

THE firſt Day of this Week is called Palm Sunday, being appointed to honour the triumphant Entry of Jeſus Chriſt into Jeruſalem; when many of the Jews cut off Branches from the Trees, and ſtrewed them in the way through which he was to paſs. It is in Memory of this Triumph, that the Palms are bleſſed, diſtributed to the Faithful, and carried by them in ſolemn Proceſſion. They hold them alſo in their Hands, while the Hiſtory of the Paſſion is read out of St. Matthew's Goſpel; to ſignify by that Ceremony, that they are to partake of the Triumph of Jeſus Chriſt, by the Virtue of his Death and Paſſion.

In the Benediction of the Palms are mentioned the Branches of the Palm Tree, Olive Tree, and other Trees, which are made uſe of in Countries where

where theſe Trees grow; but in our Northern Countries we ſupply that Defect with any Sort of green Boughs, which are called PALMS, from the original Ceremony, and repreſenting to us our Saviour's Victory over the Prince of Death, and the riches of his Mercies; the Palm-branches being Emblems of Victory, and the Olive-branches of Mercy.

We may alſo obſerve, that Chriſt enters Jeruſalem on a Day that anſwers to the tenth Day of the Moon; when the JEWS brought to their Houſes, *Exod,* xxii. the Lambs, that were to be killed and eaten on the Paſſover, in Memory of their Deliverance from the Slavery of EGYPT, and of their Entrance into the Land of PROMISE, by their miraculous Paſſage over the RED-SEA. Hence, in the Proceſſion of this Day, the opening of the Door of the Church by knocking with the Foot of the Croſs, ſignifies not only, the triumphant Entry into Jeruſalem, but alſo, that the Gates of the Celeſtial Jeruſalem were opened for us, by Chriſt, the true Paſchael Lamb, dying on the Croſs, to redeem us from the Slavery of Sin.

## The TENEBRÆ.

IN the Evening of Wedneſday, Thurſday, and Friday, the Church performs a ſolemn Office, commonly called Tenebræ; which, in the following Tranſlation, is ranged under the Title of Maundy Thurſday, Good Friday, and Holy Saturday, being the Matins and Lauds aſſigned

aſſigned to thoſe Days. The name of Tenebræ is given to it, from the Ceremony of extinguiſhing all the Candles during the Courſe of it, till at laſt it is finiſhed in total Darkneſs, which is the Signification of the Tenebræ.

The Office which the Church commands her Miniſters to recite every Day, is compoſed chiefly of three Things: Pſalms and Hymns for the Praiſes of God; Leſſons and little Chapters for the Inſtruction of the Faithful; Collects and Prayers for the Neceſſities of the Church. But on theſe three Days ſhe ſeems to lay aſide all theſe; for there is no ſolemn Invocation of God's Aſſiſtance at the Beginning of the Matins and Lands; no Gloria Patri at the End of the Pſalms, to give Glory to the B. Trinity; no Hymns of Divine Praiſe are ſung; no Bleſſing is aſked by the Reader of the Leſſons; no little Chapters are read by the Prieſt for the Inſtruction of the People; no *Dominus vobiſcum*, to bleſs the faithful; no *Oremus*, to deſire their Concurrence; no *Amen*, to expreſs their Conſent. By all theſe Omiſſions the Church declares her Concern, Trouble, and Confuſion for her expiring Lord; and the Pſalms and Leſſons, that make up this Office, ſcarce breathe any Thing elſe but Sighs and Lamentations for the Sufferings, Death and Burial of her Redeemer.

The ſix Candles on the Altar, and the fifteen Candles placed on the Epiſtle Side, all burning at the Beginning of the Office, ſignify the Light

of

of Faith preached by the Prophets and Jeſus Chriſt: of which Faith the Fundamental Article is the Myſtery of the B. Trinity, repreſented by the Triangular Candleſtic. At the Repetition of the fourteen Antiphons in the Matins and Lauds, fourteen of the Candles in the Triangular Candleſtic are extinguiſhed; and at the ſix laſt Verſes of the Benedictus, thoſe on the Altar are put out, to teach us, that the Jews were totally deprived of the Light of Faith, when they put our Saviour to Death. But the fifteenth Candle, that repreſents the Light of the World, Jeſus Chriſt, is only hidden for a Time under the Altar, and afterwards brought out again, ſtill burning; to ſignify that, though Chriſt, according to his Humanity, died, and was laid in the Sepulchre, yet he was always alive according to his Divinity, by which he raiſed his Body again to Life. The Darkneſs of the Church, while the Miſerere and Prayer are ſaid naturally puts us in mind of the Darkneſs that covered the whole Earth at his Death; and the Noiſe made at the End of the Prayer repreſents the Confuſion of nature for the loſs of its Author, when the Earth trembled, the Rocks rent, the Graves opened, and the Veil of the Temple was torn from the Top to the Bottom.

## MAUNDY THURSDAY.

THE Roman Miſſal and Breviary call this Day Feria quinta in Cœna Domini; that is, The Thurſday of the Lord's Supper; being

ing the Day when our Lord, at his laſt Supper, inſtituted the Sacrament of the Euchariſt. It is called by the French Jeudy Abſolut, or, Abſolution-Thurſday; becauſe the Sentence of Abſolution was then pronounced over the Public Penitents. And we name it Maundy-Thurſday, from the Ceremony of waſhing the Feet, called by the Rubrick Mandatum; which is the firſt Antiphon ſung during that Ceremony.

The Maſs of this Day, contrary to the Office, is of the Holy Euchariſt, and therefore a Subject of joy and thankſgiving, expreſſed by the Ringing of Bells, and the White Colour of the Veſtments and Ornaments of the Altar. For though the Church be wholly taken up this Week with the Paſſion of Chriſt, and for that Reaſon ordained the Feaſt of Corpus Chriſti, in Thankſgiving for the Inſtitution of that Sacrament; yet ſhe could not refrain from ſome Expreſſions of her Joy and Gratitude, on the very Day when our Lord was pleaſed to ordain ſo great a Wonder of his Love. But after the *Gloria in Excelſis* the Bells are ſilent during the Remainder of this day, all Good Friday, and Holy Saturday, until the ſame Angelical Hymn is repeated; to honour the wonderful Silence of our Saviour during his Paſſion; and to expreſs by that Silence the Aſtoniſhment and Mourning of the Church for the Death of her Spouſe.

The Rubrick preſcribes the Conſecration of two Hoſts; one for the Sacrifice of this Day, the other to be carried in ſolemn Proceſſion to a Place

Place adorned with Lights and Tapeſtry, where it is kept with great Splendor for the Office of the next Day. The Reaſon of this ſolemn Worſhip of God in the H. Sacrament is, to give the People an Opportunity of returning Thanks to God for the Inſtitution of this ineſtimable Bleſſing, on the very Day itſelf; which we ſee them do by their frequent Viſits to the Places where it is reſerved. And the Reaſon of removing the B. Sacrament to another Place is, to continue the Devotion of the Paſſion at the Chief Altar of the Church, where it was begun the Evening before, at the TENEBRÆ, and is continued theſe three Days, without any Pomp or Magnificence. The Cuſtom of viſiting the B. Sacrament on this Day is commonly called Viſiting Sepulchres, but very improperly, and contrary to the Intention of the Church, which in her Rubrick. ordains the Honour given to it to be expreſſed by Lights and the richeſt Ornaments; Things very unbecoming a Sepulchre. Beſides, it ſeems odd to pay our Devotions to Jeſus Chriſt in his Grave, before the Church commemorates his Crucifixion. For this Reaſon, Repreſentations of that Kind, made under the Altar where the Holy Euchariſt is kept, muſt be eſteemed a Devotion of private Perſons, or particular Countries, contrary to the original Deſign of the Church of ROME.

After the Veſpers, the Prieſt, with his Miniſters, uncovers the Altar of the Church, by, taking away the Linen Cloths that cover them, with all their other Ornaments, and leaving them

them bare and naked. The Antiphon *Diviſerunt* and the Pſalm *Deus, Deus meus*, ſaid by the Prieſt, and ſung by the Choir during the Ceremony, ſufficiently ſhew, that it repreſents the ſtripping our SAVIOUR of his Garments, which the Soldiers caſt Lots for, and divided among themſelves. And the Nakedneſs of the Altars ſignifies, that CHRIST in his Paſſion loſt all his Beauty and Majeſty, and was in a manner deprived of the Glory of his Divine Nature.

On this Day the Clergy meet to perform the Ceremony of waſhing the Feet called in the Rubrick *Mandatum*, or, the Commandment; becauſe it is commanded by the Example and Words of Jeſus Chriſt, in the Goſpel ſung before the Prieſt begins to waſh the Feet. Hence in each Church the Superior waſhes the Feet of his Inferiors; many Rich do the ſame to the Poor; and Kings diſdain not to ſtoop to the Feet of their Subjects. And it teaches us to imitate the Humility of our Saviour, and to cleanſe our Souls from the Stains of the ſmalleſt Sins, figured to us by the Dirt that ſticks to our Feet.

## GOOD FRIDAY.

THE Church commemorates every Day the bloody Sacrifice of Jeſus Chriſt on the Croſs, by a true and real unbloody Sacrifice; in which ſhe offers to God the ſame Body and Blood that were given and ſhed for the Sins of the World. But on this Day ſhe offers no Sacrifice, nor is there any Conſecration of the Holy Euchariſt;

Euchariſt; the Prieſt receiving the Sacred Hoſt he had conſecrated the Day before. So that, in the Office that is performed, inſtead of the Maſs, ſhe contents herſelf with a bare Repreſentation of the Paſſion, and makes it her chief Buſineſs to expoſe to the Faithful Jeſus Chriſt crucified for them. For this End ſhe reads ſuch Leſſons and Tracts as contain Predictions of his coming for their Redemption and Types of his Immolation on the Croſs; and then ſhe reads the Hiſtory of the Paſſion, as related by St. JOHN, to ſhew how the Law and the Prophets were verified by the Goſpel.

The Faithful by theſe Leſſons are inſtructed in the Myſtery of this Day, and therefore beg with the Prieſt the Fruit and Application of his Paſſion, by praying for all Sorts of Perſons, even Schiſmatics; Heretics, Jews, and Pagans. None are excluded from the Sufferages of the Church on a Day when Jeſus Chriſt prayed for his Perſecutors, and offered his Blood to his Father, for the Salvation of thoſe that ſhed it.

Next, both Prieſt and People adore Jeſus Chriſt crucified, expreſſing their Adoration by kneeling thrice before they kiſs the Croſs. This Ceremony is a great Stumbling-block to Proteſtants, who think us guilty of Idolatry by it, eſpecially when the Rubric calls it the Adoration of the Croſs, and the Choir at the ſame Time ſing, We adore thy Croſs, O Lord, &c. But we preſume they will give us Leave to know the Meaning of our own Words and

Actions, and believe us, when we tell them, that our Genuflexion, and Kiſſing of the Croſs, are no more than outward Expreſſion of the Worſhip which we pray in our Hearts to Jeſus Chriſt crucified; and that the Words Adoration and Adore, as applied to the Croſs, ſignify only that Reſpect and Veneration that is due to Things relating to God and his Service.

After this Ceremony, the Prieſt brings back to the Altar the Body of our Lord, with the ſame Solemnity as it was carried from thence on Thurſday, and finiſhes the Office by receiving the Sacred Victim that was ſlain this Day for the Redemption of Mankind.

## HOLY SATURDAY.

THE Tenebræ or Matins, with the other Canonical Hours for this Day, are conſecrated to the Memory of our Lord in his Sepulchre; but after that he is repreſented to the Faithful as coming out of his Grave, and triumphing over Death by his Reſurrection. The Word Night uſed in the Benediction of the Paſchal Candle, in the Collect of the Maſs, in the Preface and Communicantes, ſhews, that the Office and Maſs, now ſaid in the Middle of the Day, was formerly ſaid in the Night, to honour the Time of our Saviour's Reſurrection, that happened in this Night. And we may ſuppoſe the preſent Anticipation of this Office to be an Indulgence to the Faithful rendered incapable

pable of watching at Midnight by the long penitential Faſt of LENT.

This then being the Deſign of the Church, the Altars deprived of their Ornaments on Maundy-Thurſday, are again cloathed with them, and a new Fire is bleſſed to illuminate them. The Office begins with lighting a Triple Candle, which is declared to be the Light of Chriſt, and ſignifies, that the Faith of the Bleſſed Trinity proceeds from the Light communicated to us by Chriſt riſen from the Dead. The Paſchal Candle, bleſſed in the next Place by the Deacon, is a Figure of the Body of Jeſus Chriſt, and not being lighted at firſt, repreſents him dead as the five bleſſed Grains of Incenſe fixed in it denote the aromatic Spices that embalmed him in the Sepulchre. When the Deacon lights it, it is a repreſentation of his riſing again to a new Life; and the lighting of the Lamps, and other Candles afterwards, teach the Faithful, that the Reſurrection of the Head will be followed by that of the Members.

After this Ceremony, in which is plainly figured the Reſurrection of our Saviour, the Church diſpoſes the Catechumens for a worthy receiving of Baptiſm; for which Purpoſe ſhe reads twelve Leſſons out of the Old Teſtament, called Prophecies, and after each ſays a ſolemn Prayer; by bothe which ſhe not only inſtructs them in the Effects and Fruit of that Sacrament, but begs for them, of Almighty God, all the Advantages of it. The Reaſon why the

Church from the Beginning appointed this Time for the Solemn Adminiſtration of Baptiſm, was on Account of its being ſo lively a repreſentation of the Reſurrection, which ſhe now ſolemnizes. As Chriſt was laid in the Sepulchre truly dead, and came out again truly alive; ſo the Sinner is buried in the Baptiſmal Water, as in a myſtical Grave, and is taken out again animated with the new Life of Grace. For we are buried with him by Baptiſm unto Death; that as Chriſt aroſe from the Dead by the Glory of the Father, ſo we alſo may walk in Newneſs of Life. *Rom.* vi. 4.

Before the Adminiſtration of the Sacrament, the Baptiſmal Font is bleſſed with Ceremonies that are full of Myſteries. 1. The Prieſt divides the Water in form of a Croſs, to teach us that it conſers Grace and Sanctity by the Merits of Chriſt crucified. 2. He touches the Water with his Hand, praying that it may be free from all Impreſſions of evil Spirits. 3. He ſigns it thrice with the Sign of the Croſs, to bleſs it in the Name of the Holy Trinity. 4. He parts it with his Hand, and caſts out ſome of it towards the four Parts of the World, to inſtruct us, that the Grace of Baptiſm, like the Rivers of Paradiſe, flows all over the Earth. 5. He blows thrice upon it in Form of a Croſs, deſiring God to bleſs it with the Infuſion of his Holy ſpirit, that it may receive the Virtue of ſanctifying the Soul. 6. He plunges the Paſchal Candle thrice into it, praying that the Holy Ghoſt may deſcend

deſcend upon it, as he did at the Baptiſm of Chriſt in the Waters of the Jordan. 7. He mixes Holy Oil and Chriſm with it, to ſignify that Baptiſm conſecrates us to God, and gives ſpiritual Strength to wreſtle with, and overcome all the Enemies of our Soul.

After the Benediction of the Font, the Sacrament of Baptiſm is ſolemnly adminiſtered to ſuch as are prepared for it; and then the Litanies and Maſs are ſung, to obtain of God, by the Interceſſion of the Saints, that the new baptized may perſevere in the Grace they have received. In the Maſs Incenſe is uſed at the Goſpel, to repreſent the Perfumes carried by the Women to our Saviour's Monument: But no Lights are carried, as at other Times, becauſe they and the Apoſtles did not yet believe his Reſurrection; for which reaſon the Creed is not ſaid. The Offertory, the Kiſs of Peace, and the Antiphon, called the Communion, are omitted, becauſe the Faithful did not receive the Bleſſed Euchariſt at this Maſs, but expected till Eaſter-Day, when all, both the new baptiſed and others, performed that Duty.

White del. et sculp.

Jesus Entering Jerusalem.

# PALM-SUNDAY.

*After the Sprinkling of Holy Water, the Palms are bleſſed as follows.*

*The Choir ſings,*

HOſanna filio *David*: Benedictus qui venit in nomine Domini. O Rex *Iſrael Hoſanna*: in excelſis.

HOſanna to the Son of *David*: bleſſed is he that comes in the Name of the Lord. O King of *Iſrael*: *Hoſanna* in the Higheſt.

*Then the Prieſt ſays,*

Dominus vobiſcum.
*R.* Et cum ſpiritu tuo.

The Lord be with you.
*R.* And with thy Spirit.

Oremus.

DEUS quem diligere & amare juſtitia eſt; ineffabilis gratiæ tuæ in nobis dona multiplica: & qui feciſti nos in morte Filii tui ſperare quæ credimus; fac nos eodem reſurgente pervenire quò tendimus. Qui tecum vivit & regnat. *&c.*

Let us pray.

O God whom to eſteem and love is Juſtice; increaſe in us the Gifts of thy unſpeakable Grace: And as in the Death of thy Son thou madeſt us hope for what we believe; ſo by his Reſurrection make us come to the Place we are going to. Who lives and reigns. *&c.*

*After this the Subdeacon ſings the following Leſſon.*

The Leſſon out of the Book of *Exodus*, *Cap.* 15.

IN thoſe Days the Children of *Iſrael* came to *Elim*, where were twelve Fountains of Water and ſeventy Palm-trees; and they encamped near the Waters. And they went from *Elim*, and all the Multitude of the Children of *Iſrael* came into the Deſert of *Sin*, which is between *Elim* and *Sinai*, on the fifteenth Day of the ſecond Month, after they came out of the Land of *Egypt*. And all the Congregation of the Children of *Iſrael* murmured againſt *Moſes* and *Aaron* in the Wilderneſs. And the Children of *Iſrael* ſaid to them, Would to God we had died by the Hand of the Lord in the Land of *Egypt*, when we ſat by the Pots of Fleſh, and eat Bread ſo as to be filled: why did ye bring us into this Deſert to kill the whole Multitude with Hunger? And the Lord ſaid to *Moſes*, Behold, I

*Lectio Libri Exodi*, Cap. 15.

IN diebus illis, venerunt filii *Iſrael* in *Elim* ubi erant duodecim fontes aquarum, & ſeptuaginta palmæ; & caſtrametati ſunt juxta aquas. Profectique ſunt de *Elim*, & venit omnis multitudo filiorum *Iſrael* in deſertum *Sin*, quod eſt inter *Elim* & *Sinai* quintodecimo die menſis ſecundi, poſtquam egreſſi ſunt de terra *Egypti*. Et murmuravit omnis congregatio filiorum *Iſrael* contra *Moyſen* & *Aaron* in ſolitudine. Dixeruntque filii *Iſrael* ad eos, Utinam mortui eſſemus per manum Domini in terra *Egypti*, quando ſedebamus ſuper ollas carnium, & comedebamus panem inſaturitate: Cur eduxiſtis nos in deſertum iſtud, ut occideretis omnem mulltitudinem fame? Dixit autem Dominus ad *Moyſen*, Ecce, ego pluam vobis panes

panes de cœlo: egrediatur populus, & colligat quæ ſufficiunt per ſingulos dies, ut tentem eum utrum ambulet in lege mea, an non. Die autem ſexto parent quod inferant: & ſit duplum quam colligere ſolebant per ſingulos dies. Dixeruntque *Moyſes* & *Aaron* ad omnes filios *Iſrael:* Veſpere ſcietis quod Dominus eduxerit vos de terra *Egypti:* & mane videbitis gloriam Domini.

will rain Bread from Heaven for you: let the People go out and gather what is ſufficient for each Day, that I may try whether they will walk in my Law, or not. And the ſixth Day let them prepare to carry in: and let it be the Double of what they uſed to gather for each Day. *Moſes* and *Aaron* ſaid to all the Children of *Iſrael:* In the evening ye ſhall know that the Lord hath brought you out of the Land of *Egypt:* and in the morning ye ſhall ſee the Glory of the Lord.

*R.* Collegerunt Pontifices & Phariſæi concilium, & dixerunt, Quid facimus? quia hic homo multa ſigna facit. Si dimittimus eum ſic, omnes credent in eum: * Et venient *Romani*, & tollent noſtrum locum & gentem. *V.* Unus autem ex illis, *Caiphas* nomine, cum eſſet Pontifex anni illius, prophetavit, dicens: Expedit vobis ut unus moriatur homo pro po-

*R.* The Chief Prieſts and the *Phariſees* aſſembled a Counſel, and ſaid, What are we doing? for this Man doth many Miracles. If we let him go ſo, all will believe in him: * And the *Romans* will come, and deſtroy our Place and Nation. *V.* And one of them called *Caiphas*, being the High-Prieſt of that Year, propheſied, ſaying: It is expedient for you, that one Man die for the People

and not the whole Nation periſh. From that Day therefore they deſigned to kill him, ſaying. * And the *Romans*, *&c.*

*Another R.* On Mount *Olivet* he prayed to his Father: Father, if it may be, let this Cup paſs from me. * The Spirit indeed is willing, but the Fleſh is weak: thy Will be done. *V.* Watch and Pray; that ye enter not into Temptation. * The Spirit, *&c.*

pulo, & non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes. * Et venient, *&c.*

*Aliud R.* In monte *Oliveti* oravit ad patrem: Pater, ſi fieri poteſt, tranſeat à me calix iſte. * Spiritus quidem promptus eſt, caro autem infirma: fiat voluntas tua. *V.* Vigilate, & orate, ut non intretis in tentationem. * Spiritus quidem, *&c.*

*Then the Deacon ſings the following Goſpel, with the uſual Ceremonies before and after.*

A continuation of the holy Goſpel, according to St. *Matthew*, Chap. 21.

AT that time: When *Jeſus* drew nigh to *Jeruſalem*, and was come to *Bethphage* at Mount *Olivet:* then he ſent two of his Diſciples, ſaying to them: Go into the Village that is over-againſt you, and ye will preſently find an Aſs tied, and a Colt with her: untie and bring them to me: and if any Man ſhall ſay any

*Sequetia Sancti Evangelii ſecundum* Matthæum, *Cap.* 21.

IN illo tempore: cùm appropinquaſſet *Jeſus Jeroſolymis*, & veniſſet *Bethphage* ad montem *Oliveti:* tunc miſit duos diſcipulos ſuos, dicens eis; Ite in caſtellum, quod contra vos eſt, & ſtatim invenietis alinam alligatam, & pullum cum ea: ſolvite, & adducite mihi: & ſi quis vobis aliquid dixerit,

dixerit, dicite, quia Dominus his opus habet: & conſeſtim dimittet eos. Hoc autem totum factum eſt, ut adimpleretur quod dictum eſt per Prophetam, dicentem: *Dicite filiæ* Sion: *Ecce Rex tuus venit tibi manſuetus ſedens ſuper aſinam, & pullum, filium ſubjugalis.* Euntes autem diſcipuli fecerunt ſicut præceperat illis *Jeſus*. Et adduxerunt aſinam & pullum: & impoſuerunt ſuper eos veſtimenta ſua & eum deſuper ſedere fecerunt. Plurima autem turba ſtraverunt veſtimenta ſua in via: alii autem cædebant ramos de arboribus, & ſternebant in via: turbæ autem quæ præcedebant & quæ ſequebantur, clamabant, dicentes: *Hoſanna* filio *David*: benedictus qui venit in nomine Domini.

thing to you, ſay that the Lord hath need of them, and forthwith he will let them go. And all this was done to fulfil what was ſpoken by the Prophet, ſaying: *Tell the Daughter of* Sion: *Behold thy King comes to thee meek, ſitting on an Aſs, and a Colt, the Foal of one uſed to the Yoke.* And the Diſciples went and did as *Jeſus* commanded them, And they brought the Aſs and the Colt, and laid their Garments on them, and made him ſit thereon. And a very great Multitude ſpread their Garments in the Way: and others cut down Boughs from the Trees, and ſtrewed them in the Way: and the Multitude, that went before and that followed, cried out, ſaying *Hoſanna* to the Son of *David*: Bleſſed is he that comes in the Name of the Lord,

*After this, the Palms are bleſſed. The Prieſt ſtanding at the Corner of the Epiſtle, ſays,*

Dominus vobiſcum. The Lord be with you.

*R.* Et cum ſpiritu tuo. *R.* And with thy Spirit.

Let

Let us pray.

INcreaſe, O God, the Faith of them that hope in thee, and mercifully hear the Prayers of thy Supplicants: let thy manifold Mercy come upon us, and let theſe Branches of Palm-trees or Olive-trees be ✠ bleſſed: and as in a Figure of the Church thou didſt multiply *Noah* going out of the Ark and *Moſes* going out of *Egypt* with the Children of *Iſrael*, ſo let us carrying Palms and Boughs of Olive-trees go and meet Chriſt with good Works, and enter by him into eternal Joy: Who with thee and the Holy Ghoſt lives and reigns one God World without End.

*R.* Amen.

*V.* The Lord be with you. *R.* And with thy Spirit.

*V.* Lift up your Hearts.

*R.* We have them ſo to the Lord.

*V.* Let us give Thanks to the Lord our God.

*R.* It is fitting and juſt.

Oremus.

AUGE fidem in te ſperantium, Deus, & ſupplicumpreces clementer exaudi: veniat ſuper nos multiplex miſericordia tua: bene ✠ dicantur & hi palmites palmarum ſeu olivarum & ſicut in figura Eccleſiæ multiplicaſti *Noe* egredientem de arca, & *Moyſen* exeuntem de *Egypto* cum filiis *Iſrael*, ita nos portantes palmas & ramos olivarum, bonis actibus occurramus obviam Chriſto; & per ipſum in gaudium introeamus æternum: qui tecum vivit & regnat in unitate Spiritus Sancti Deus per omnia ſæcula ſæculorum.

*R.* Amen.

*V.* Dominus vobiscum. *R.* Et cum Spiritu tuo.

*V.* Surſum corda.

*R.* Habemus ad Dominum.

*V.* Gratias agamus Domino Deo noſtro.

*R.* Dignum & juſtum eſt.

VERE

VERE dignum & juſtum eſt, æquum & ſalutare, nos tibi ſemper & ubique gratias agere, Domine ſancte, Pater omnipotens, æterne Deus: qui gloriaris in conſilio ſanctorum tuorum. Tibi enim ſerviunt creaturæ tuæ, quia te ſolum auctorem & Deum cognoſcunt. Et omnis factura tua te collaudat; & benedicunt te ſancti tui. Qui illud magnum Unigeniti tui nomen coram regibus & poteſtatibus hujus ſæculi, libera voce confitentur. Cui aſſiſtunt Angele & Archangeli, Throni & Dominationes, cumque omni militia cœleſtis exercitus, hymnum gloriæ tuæ concinunt, ſere ſine dicentes;

IT is truly fitting and juſt, right and ſaving, always and every where to give thee thanks, O holy Lord, Almighty Father, eternal God: who art glorious in the Aſſembly of thy Saints. For thy Creatures ſerve thee, becauſe they acknowledge thee for their only Creator and God. All that thou haſt made praiſes thee, and thy Saints bleſs thee: becauſe they confeſs with Freedom, before the King and Powers of this World, the great Name of thy only begotten Son. The Angels and Archangels, the Thrones and Dominions ſtand before thee, and with all the Troops of the heavenly Army ſing the Hymn of thy Glory, ſaying without End;

*The* CHOIR *ſings,*

Sanctus Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni ſunt cœli & terra gloria tua *Hoſanna* in excelſis: Benedictus qui venit in

Holy, Holy, Holy, is the Lord God of Hoſts. The Heavens and the Earth are full of thy Glory, *Hoſanna* in the Higheſt. Bleſſed is he

that

that comes in the Name of the Lord, *Hoſanna* in the Higheſt.

nomini Domini, *Hoſanna in excelſis.*

*Then the Prieſt ſays,*

The Lord be with you.
*R.* And with thy Spirit.

Dominus vobiſcum.
*R.* Et cum Spiritu tuo

Let us pray.

WE beſeech thee, O Holy Lord, Almighty Father eternal God; that thou would'ſt be pleaſed to bleſs ✠ and ſanctify ✠ this Creature of the Olive-tree, which thou madeſt to ſhoot out of the Subſtance of the Wood, and which the Dove returning to the Ark brought in its Bill; that whoever receive it may find Protection of Soul and Body; and that it may prove, O Lord, the Remedy of our Salvation, and a ſacred Sign of thy Grace. Through our Lord, *&c.*

*R.* Amen.

Oremus.

PEtimus Domine ſancte, Pater omnipotens, æterne Deus; ut hanc creaturam olivæ, quam ex ligni materia prodire juſſiſti, quamque columba rediens ad arcam proprio pertulet ore, bene ✠ dicere & ſancti ✠ ficare digneris: ut quicumque ex ea receperint, accipiant ſibi protectionem animæ & corporis: ſiatque, Domine, noſtræ ſalutis remedium, & tuæ gratiæ ſacramentum. Per Dominum. *&c.*

*R.* Amen.

Let us pray.

O God, who gathereſt what is diſperſed, and preſerveſt what is gathered; who didſt bleſs the

Oremus.

DEUS, qui diſperſa congregas & congregata conſervas; qui populis obviam *Jeſu* ramos

thos portantibus benedixisti: bene✠dic etiam hos ramos palmæ & olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt: ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur: & omni adversitate effugata, dextera tua protegat quos redemit *Jesus Christus* Filius tuus Dominus noster. Qui tecum vivit & regnat, *&c.*

People that carried Boughs to meet *Jesus*: Bless ✠ also these Branches of the Palm-tree and Olive-tree, which thy Servants take with Faith for the Honour of thy Name: That into whatever Place they shall be brought, the Inhabitants of that Place may obtain thy Benediction; and thy Right Hand preserve from all Adversity, and protect those that have been redeemed by our Lord *Jesus Christ* thy Son. Who lives and reigns, *&c.*

Oremus.

DEUS, qui miro dispositionis ordine, ex rebus etiam insensibilibus dispensationem nostræ salutis ostendere voluisti; da, quæsumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cælesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba sub-

Let us pray.

GOD, who by the wonderful Order of thy Providence wouldst even in insensible Things shew us the Manner of our Salvation; grant we beseech thee, that the devout Hearts of thy Faithful may saveingly understand the mystical Meaning of that Ceremony when the Multitude, by Direction from Heaven, going this Day to meet our Redeemer, strewed under his Feet Palms and

Olive-branches: The Palms repreſent his Triumph over the Prince of Death; and the Olive-branches proclaim in ſome manner the Coming of a ſpiritual Unction. For that pious Multitude then knew, by them was ſignified; that our Redeemer compaſſionating the Miſery of Mankind, was to fight for the Life of the whole World with the Prince of Death, and to triumph over him by his own Death. And therefore in that Action they made uſe of ſuch Things, as might declare both the Triumph of this Victory, and the Riches of his Mercy. We alſo with a firm Faith; retaining both the Ceremony and its Signification, humbly beſeech thee, O holy Lord, Almighty Father, eternal God, through the ſame Lord *Jeſus Chriſt*: that we, whom thou haſt made his Members, gaining by him and in him a Victory over the Empire of Death, may deſerve to be Partakers of his gloſtravit. Palmarum igitur rami de mortis principe triumphos expectant: ſurculi verò olivarum ſpiritualem unctionem adveniſſe quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari; quia Redemptor noſter humanis condolens miſeriis, pro totius mundi vita cum mortis principe eſſet pugnaturus, ac moriendo triumphaturus. Et ideo talia obſequens adminiſtravit, quæ in illo & triumphos victoriæ & miſericordiæ pinguedinem declararent. Quod nos quoque plena fide, & factum & ſignificatum retinentes, te, Domine ſancte, Pater omnipotens, æterne Deus, per eundem Dominum noſtrum *Jeſum Chriſtum* ſuppliciter exoramus; ut in ipſo, atque per ipſum, cujus nos membra fieri voluiſti, de mortis imperio victoriam reportantes, ipſius glorioſæ reſurrectionis

onis participes esse mereamur. Qui tecum vivit & regnat, &c.

rious Resurrection. Who lives and reigns with thee, &c.

Oremus.

DEUS, qui per olivæ ramum pacem terris columbam nuntiare jussisti: præsta, quæsumus, ut hos olivæ, cæterarumque arborum ramos, cœlesti bene ✠ dictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per *Christum* Dominum nostrum. *R.* Amen.

Let us pray.

O GOD, who by an Olive-branch didst command the Dove to proclaim Peace to the World: grant us, we beseech thee, the Grace to sanctify by thy heavenly Bene ✠ diction these Branches of the Olive and other Trees; that they may be serviceable to all thy People for their Salvation, Thro' *Christ* our Lord. *R.* Amen.

Oremus.

BENE ✠ DIC, quæsumus, Domine, hos palmarum seu olivarum ramos; & præsta, ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, & opus misericordiæ summopere diligendo. Per Dominum nostrum, &c.

Let us pray.

BLESS, ✠ O Lord, we beseech thee, these Branches of the Palm-tree, or Olive-tree; and grant, that what thy People this Day acts corporally for thy Honour, they may perform the same spiritually with the greatest Devotion, by gaining a Victory over their Enemy, and ardently loving Works of Mercy. Thro' our Lord, &c.

*Here*

*Here the Prieſt ſprinkles the Palms thrice with Holy Water, and fumes them thrice with Incenſe. Then he ſays:*

The Lord be with you.
*R.* And with thy Spirit.

Dominus vobiſcum.
*R* Et cum ſpiritu tuo.

Let us pray.

O GOD, who for our Salvation didſt ſend into this World thy Son *Jeſus Chriſt* our Lord that he might humble himſelf to us, and call us back to thee: For whom alſo, as he was coming to *Jeruſalem* to fulfil the Scriptures, a Multitude of faithful People, with a zealous Devotion, ſpread their Garments together with Palm-Branches in the Way: Grant we beſeech thee, that we may prepare him the Way of Faith, out of which, the Stone of Offence and Rock of Scandal being removed, our Actions may flouriſh with Branches of Juſtice, ſo that we may be able to follow his Steps. Who lives and reigns, *&c.*

Oremus.

DEUS, qui filium tuum *Jeſum Chriſtum* Dominum noſtrum pro ſalute noſtra in hunc mundum miſiſti, ut ſe humiliaret ad nos & nos revocaret, ad te: cui etiam, dum *Jeruſalem* veniret, ut adimpleret Scripturas, credentium populorum turba fideliſſima devotione veſtimenta ſua cum ramis palmarum in via ſternebant: præſta, quæſumus, ut illi fidei viam preparemus, de qua, remoto lapide offenſionis & petra ſcandali, frondeant apud te opera noſtra juſtitiæ, ramis; ut ejus veſtigia ſequi mereamur. Qui tecum vivit & regnat, *&c.*

*The Palms being bleſſed, they are diſtributed by the Prieſt, firſt to the Clergy, and then to the Laity, all kneeling and kiſſing the Palm and the Prieſt's Hand.*

*Hand. During the Diſtribution are ſung the following* Antiphons, *which if not ſufficient, are repeated till the Diſtribution is finiſhed.*

*Ant.* Pueri *Hebræorum* portantes ramos olivarum obviaverunt Domino, clamantes & dicentes: *Hoſanna* in excelſis.

*Ant.* The *Hebrew* Children carrying Olive-branches met our Lord, crying out and ſaying: *Hoſanna* in the Higheſt.

*Ant.* Pueri *Hebræorum* veſtimenta proſternebant, in via, & clamabant, dicentes: *Hoſanna* filio *David:* benedictus qui venit in nomine Domini.

*Ant.* The *Hebrew* Children ſpread their Garments in the Way, and cried out, ſaying: *Hoſanna* to the Son of *David:* Bleſſed is he that comes in the Name of the Lord.

*Then the Prieſt ſays,*

Dominus vobiſcum.
*R.* Et cum ſpiritu tuo.

The Lord be with you.
*R.* And with thy Spirit.

Oremus.

OMnipotens ſempiterne Deus, qui Dominum noſtrum *Jeſum Chriſtum* ſuper pullum aſinæ ſedere feciſti, & turbas populorum veſtimenta, vel ramos arborum in via ſternere, & *Hoſanna* decantare in laudem ipſius docuiſti: da, quæſumus, ut illorum innocentiam imitari poſ-

Let us pray.

ALmighty and Everlaſting God, who wouldſt have our Lord *Jeſus Chriſt* ride on the Colt of an Aſs, and didſt inſpire the Crowds of People to ſpread their Garments or Branches of the Trees in the Way, and to ſing *Hoſanna* in his Praiſe; grant, we beſeech thee, that we may imitate their Innocence, and de-

ſerve to partake of their Merit. Thro' the ſame *Chriſt* our Lord. *R.* Amen.

ſimus, & eorum meritum conſequi mereamur. Per eundem *Chriſtum* Dominum noſtrum. *R.* Amen.

*Next follows the Proceſſion. Firſt the Prieſt puts Incenſe in the Cenſer, and the Deacon turning to the People, ſays,*

Let us go in Peace. *R.* In the Name of *Chriſt.* Amen.

Procedamus in Peace. *R.* In nomine *Chriſti* Amen.

*The Thuriſer goes firſt with the Cenſer ſmoaking; then the Subdeacon with the Croſs between two Acolyts with their Candles burning: next the Clergy in Order, and laſt of all the Prieſt with the Deacon on his Left Hand, all with Palms in their Hands. During the Proceſſion the following* Antiphons *are ſung.*

*Ant.* When our Lord drew nigh to *Jeruſalem*, he ſent two of his Diſciples; ſaying: Go to the Village that is over-againſt you, and you will find an Aſs's Colt tied, which no man ever rode: untie him and bring him to me. If any man ſhall queſtion you, ſay: Our Lord hath need of him. They untying him brought him to *Jeſus*, and put their Garments on him, and he ſat upon

*Ant.* Cum appropinquaret Dominus *Jeroſolymam* miſit duos ex Diſcipulis ſuis, dicens: Ite in caſtellum quod contra vos eſt, & invenietis pullum aſinæ alligatum, ſuper quem nullus hominum ſedit: ſolvite, & adducite mihi. Si quis vos interrogaverit dicite: Opus Domino eſt. Solventes adduxerunt ad *Jeſum:* & impoſuerunt illi veſtimenta ſua, & ſedit

ſedit ſuper eum: alii expandebant veſtimenta ſua in via: alii ramos de arboribus ſternebant: & qui ſequebantur, clamabant; *Hoſanna*, benedictus qui venit in nomine Domini: benedictum regnum patris noſtri *David: Hoſanna* in excelſis: miſerere nobis fili *David*.

*Ant.* Cum audiſſet populus, quia *Jeſus* venit *Jeroſolymam*, acceperunt ramos palmarum, & exierunt ei obviam, & clamabant pueri dicentes: Hic eſt, qui venturus eſt in ſalutum populi. Hic eſt, ſalus noſtra, & redemptio *Iſrael*. Quantus eſt iſte, cui Throni & Dominationes occurrunt? Noli timere, filia *Sion*: ecce Rex tuus venit tibi, ſedens ſuper pullum aſinæ! ſicut ſcriptum eſt: Salve Rex fabricator mundi, qui veniſti redimere nos.

*Ant.* Ante ſex dies ſolemnis *Paſchæ*, quan-

him: Some ſpread their Garments in the Way: ſome ſtrewed Branches cut from Trees; and they that followed, cried out: *Hoſanna*, bleſſed is he that comes in the Name of our Lord: bleſſed is the Kingdom of our Father *David: Hoſanna* in the Higheſt, have mercy on us, O Son of *David*.

*Ant.* When the People heard that *Jeſus* was coming to *Jeruſalem*, they took Palm Branches, and went out to meet him: and the Children cried out, ſaying: This is he that is to come for the Salvation of the People. He is our Salvation, and the Redemption of *Iſrael*. How great is he, whom the Thrones and Dominions go out to meet? Fear not, O Daughter of *Sion* behold, thy King comes to thee ſitting on an Aſs's Colt; as it is written: Hail, O King the Creator of the World, who art come to redeem us.

*Ant.* Six Days before the ſolemnity of the *Paſſ-*

*over*,

*over* when our Lord was coming into the City of *Jeruſalem*, the Children met him, and carried Palm Branches in their Hands! and they cried with a loud Voice, ſaying: *Hoſanna* in the Higheſt: Bleſſed art thou who art come in the Multitude of thy Mercy, *Hoſanna* in the Higheſt.

*Ant.* The Multitude go out to meet our Redeemer with Flowers and Palms and pay the Homage due to a triumphant Conqueror: Nations proclaim the Son of God: And their Voices rend the Skies in the Praiſe of *Chriſt: Hoſanna* in the Higheſt.

*Ant.* Let us join in Faith with the Angels and Children, ſinging to the Conqueror of Death: *Hoſanna* in the Higheſt.

*Ant.* A great Multidue that was met together at the Feſtival cried out to the Lord: Bleſſed is he that comes in the Name of our Lord: *Hoſanna* in the Higheſt.

do venit Dominus in civitatem *Jeruſalem*, occurrerunt ei pueri; & in manibus portabant ramos palmarum; & clamabant voce magna, dicentes: *Hoſanna* in excelſis: benedictus qui veniſti in multitudine miſericordiæ tuæ, *Hoſanna* in excelſis.

*Ant.* Occurrunt turbæ cum floribus & palmis Redemptori obviam; & victori triumphanti digna dant obſequia: Filium Dei ore gentes prædicant: & in laudem *Chriſti* voces tonant per nubila: *Hoſanna* in excelſis.

*Ant.* Cum Angelis & pueris fideles inveniarum, triumphatori mortis clamantes: *Hoſanna* in excelſis.

*Ant.* Turba multa quæ convenerat ad diem feſtum, clamabat Domino: Benedictus qui venit in nomine Domini: *Hoſanna* in excelſis.

*At the Return of the Proceſſion, two or four ſingers go into the Church, and ſhutting the Door, ſtand with their Faces towards the Proceſſion, ſinging the two firſt Verſes,* Gloria, laus; *which are repeated by the Prieſt and the others without the Church. Then they that are within ſing the other following Verſes, and they that are without, at every two Verſes anſwer,* Gloria, laus,

GLORIA, laus & honor, tibi ſit Rex. *Chriſte* Redemptor:
Cui puerile decus prompſit *Hoſanna* pium. *R.* Gloria, *&c.*
*Iſrael* es tu Rex. *Davidis* & inclyta Proles:
Nomine qui in Domine Rex benedicte venis. *R.* Gloria, *&c.*
Cœtus in excelſis te laudat cœlicus omnis:
Et mortalis homo, & cuncta *create* ſimul. *R.* Glori, *&c.*
Plebs *Hebræa* tibi cum palmis obvia venit:
Cum prece, voto, hymnis adſumus ecce tibi. *R.* Gloria, *&c.*
Hi tibi paſſuro ſolvebant munia laudis:
Nos tibi, regnanti, pangimus, ecce melos. *R.* Gloria, *&c.*

TO thee, O *Chriſt*, be Glory, Praiſes loud:
To thee *Hoſanna*, cried the *Jewiſh* crowd. *R.* To thee, *&c.*
We *Iſrael*'s Monarch, *David*'s Son proclaim:
Thou com'ſt bleſt King, in God's moſt holy Name. *R.* To thee, *&c.*
Angels and Men in one harmonious Choir.
To ſing thy everlaſting Praiſe conſpire. *R.* To thee, *&c.*
Thee *Iſrael*'s Children met with conqu'ring Palms:
To thee our Vows we pay in loudeſt Pſalms. *R.* To thee, *&c.*
For thee on Earth, with Boughs they ſtrew'd the Ways:
To thee in Heaven we ſing melodious Praiſe. *R.* To thee, *&c.*

Accept this Tribute, which to thee we bring, As thou didſt theirs, O good and gracious King. Amen. *R.* To thee, *&c.*

Hi placuere tibi, placeat devotio noſtra. Rex bone, Rex clemens, cui bona cuncta placent. *Amen.* *R.* Gloria, *&c.*

*After this the Subdeacon knocks at the Door with the Foot of the Croſs: which being opened, the Proceſſion goes into the Church ſinging:*

*R.* As our Lord entered the holy City, the *Hebrew* Children declaring the Reſurrection of Life, * with Palm-branches, cried out, *Hoſanna* in the Higheſt. *V.* When the people heard, that *Jeſus* was come to *Jeruſalem*, they went out to meet him, and * with Palm-branches, *&c.*

*R.* Ingrediente Domino in ſanctam civitatem, *Hebræorum* pueri reſurrectionem vitæ pronuntiantes, * cum ramis palmarum *Hoſanna* clamabant in excelſis. *V.* Cum audiſſet populus quod *Jeſus* veniret *Jeroſolymam*, exieruut obviam ei * cum ramis, *&c.*

*Then the Maſs is celebrated, and all hold the Palms in their Hands during the Paſſion and the Goſpel.*

THE

# MASS for PALM SUNDAY.

*The Prieſt at the Foot of the Altar makes the Sign of the Croſs, ſaying.*

IN nomine Patris, & Filii, & Spiritus Sancti. Amen.

Introibo ad Altare Dei.

. AdDeum, qui lætificat juventutem meam.

*V.* Adjutorium noſtrum in nomine Domini.

*R.* Qui fecit cœlum & terram.

*V.* Confiteor Deo omnipotenti, *&c.*

*R.* Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis perducat te ad vitam æternam.

*V.* Amen.

*R.* Confiteor Deo omnipotenti, beatæ *Mariæ*, ſemper Virgini, beato *Michali* Archan-

IN the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

I will go to the Altar of God.

*R.* To God, who makes my Youth glad.

*V.* Our Help is in the Name of the Lord.

*R.* Who made Heaven and Earth.

*V.* I confeſs to Almighty God, *&c.*

*R.* Almighty God be merciful to thee and having forgiven thee thy Sins, bring thee to Life everlaſting,

*V.* Amen.

*R.* I confeſs to Almighty God, the bleſſed *Mary*, always a Virgin, to bleſſed *Michael* the Arch-

angel, to bleſſed *John* the *Baptiſt*, to the Holy Apoſtles *Peter* and *Paul*, to all the Saints, and to thee Father; that I have very much ſinned in Thought, Word and Deed, through my Fault, through my Fault, through my very great Fault. Therefore I beſeech bleſſed *Mary*, always a Virgin, bleſſed *Michael* the Archangel, bleſſed *John* the *Baptiſt*, the holy Apoſtles *Peter* and *Paul*, all the Saints, and thee, Father, to pray for me to our Lord God.

*V.* Almighty God be merciful to you and having forgiven you your Sins, bring you to Life everlaſting,

*R.* Amen.

*V.* May our almighty and merciful Lord grant us the Pardon, Abſolution and Remiſſion of our Sins.

*R.* Amen.

*V.* O God, thou being turned towards us wilt enliven us.

gelo, beato *Joanni Baptiſtæ* ſanctis Apoſtolis *Petro* & *Paulo*, omnibus Sanctis, & tibi, Pater; quia peccavi nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam *Mariam*, ſemper Virginem, beatum *Michaelem* Archangelum, beatum *Joannem Baptiſtam*, ſanctos Apoſtolos *Petrum* & *Paulum*, omnes Sanctos, & te, Pater, orare pro me ad Dominum Deum noſtrum.

*V.* Miſereatur veſtri omnipotens Deus, & dimiſſis peccatis veſtris perducat vos ad vitam æternum,

*R.* Amen.

*V.* Indulgentiam, abſolutionem & remiſſionem peccatorum noſtrorum tribuat nobis omnipotens & miſericors Dominus.

*R.* Amen.

*V.* Deus, tu converſus vivificabis nos.

*R.* Et

*R.* Et plebs tua lætabitur in te.

*V.* Oſtende nobis, Domine, miſericordiam tuam.

*R.* Et ſalutare tuum da nobis.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiſcum.

*R.* Et cum Spiritu tuo.

*R.* And thy People will rejoice in thee.

*V.* Shew us, O Lord, thy Mercy.

*R.* And grant us thy Salvation.

*V.* Lord hear my Prayer.

*R.* And let my Cry come to thee.

*V.* The Lord be with you.

*R.* And with thy Spirit.

Oremus.

Let us pray.

*The Prieſt ſays the following Prayer in a low Voice.*

AUFER a nobis, quæſumus, Domine, iniquitates noſtras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per *Chriſtum* Dominum noſtrum. *Amen.*

TAKE from us our Iniquities, we beſeech thee, O Lord; that we may deſerve to enter into thy Sanctuary with clean Hearts. Thro' *Chriſt* our Lord. *Amen.*

ORamus te Domine, per merita Sanctorum tuorum, quorum Reliquiæ hic ſunt, & omnium Sanctorum; ut indulgere digneris omnia peccata mea. *Amen.*

WE beſeech thee, O Lord, by the Merit of thy Saints, whoſe Relicks are here, and of all the Saints, that thou wouldſt vouchſafe to pardon all my Sins. *Amen.*

*Then*

*Then he goes to the Book at the Corner of the Altar, and making the Sign of the Croſs on himſelf, ſays aloud,*

## The INTROIT.

LORD, keep not thy Help far from me; look to my Defence: Deliver me from the Lion's Mouth, and my low Condition from the Horns of Unicorns. *The Pſalm.* O God, my God, look on me: Why haſt thou forſaken me? The Voice of my Sins keep Salvation far from me. Lord, keep not. *&c, the Pſalm.*

DOMINE, ne longe facias auxilium tuum à me; ad defenſionem meam aſpice; libera me de ore leonis, & à cornibus unicornium humilitatem meam. *Pſalmus.* Deus, Deus meus, reſpice in me: quare me dereliquiſte? Longe à ſalute mea verba delictorum meorum. Domine, ne longe, *&c.*

*V.* LORD have Mercy on us. *R.* Lord, have Mercy on us. *V.* Lord have Mercy on us. *R. Chriſt*, have Mercy on us. *V. Chriſt*, have Mercy on us. *R. Chriſt*, have Mercy on us. *V.* Lord, have Mercy on us. *R.* Lord, have Mercy on us. *V.* Lord have Mercy on us.

*V.* KYRIE eleiſon.
*R.* Kyrie eleiſon.
*V.* Kyrie eleiſon.
*R. Chriſte* eleiſon.
*V. Chriſte* eleiſon.
*R. Chriſte* eleiſon.
*V.* Kyrie eleiſon.
*R.* Kyrie eleiſon.
*V.* Kyrie eleiſon.

*V.* The Lord be with you.

*R.* And with thy Spirit

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

Oremus,

Oremus.

OMnipotens ſempiterni Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem noſtrum carnem ſumere, & crucem ſuſteciſti: concede propitius; ut et patientiæ ipſius habere documenta, & Reſurectiones conſortia mereamur. Per eundem, *&c.*

Let us pray.

ALmighty and everlaſting God, who wouldſt have our Saviour become Man, and ſuffer on a Croſs, to give Mankind an Example of Humility: Mercifully grant that we may improve by the Inſtructions of his Patience, and have a Part in his Reſurrection. Thro' the ſame *Jeſus Chriſt* our Lord, *&c.*

Lectio Epiſtolæ beati *Pauli* Apoſtoli ad *Philippenſes*, *Cap.* 2.

FRratres, Hoc enim ſentite in vobis, quod et in *Chriſto Jeſu:* qui cum in forma Dei eſſet, non rapinam arbitratus eſt eſſe ſe æqualem Deo; ſed ſemetipſum exinanivit formam ſervi accipiens, in ſimilitudinem hominum factus & habitu inventus ut homo. Humiliavit ſemetipſum factus obediens uſque ad mortem, mortem autem crucis. Pro-

The Leſſon out of the Epiſtle of St. *Paul* the Apoſtle to the *Philippians*, *Chap.* 2.

BRethren, Have this Thought in yourſelves, which was alſo in *Chriſt Jeſus*: who being in the Form of God, thought it not Robbery that he was equal to God: but made himſelf as nothing, taking the Form of a Servant, being made to the likeneſs of Men, and in Shape found as a Man. He humbled himſelf, becoming obedient unto Death, even the Death of the Croſs. For which

which God alſo has exalted him, and given him a Name, which is above every Name: That at the Name of *Jeſus* every Knee may bow, of thoſe that are in Heaven, or Earth, and in Hell, and every Tongue confeſs, that the Lord *Jeſus Chriſt* is in the Glory of God, the Father. *R.* Thanks be to God.

*The Gradual.* Thou haſt held my Right-hand: and according to thy Will thou haſt conducted me, and received me with Glory. *V.* How good is God to *Iſrael.* to thoſe of an upright Heart: but my Feet were almoſt gone, my Steps were ready to ſlip; becauſe I was jealous of Sinners, ſeeing the Peace of Sinners.

*The Tract.* O God my God, look on me; why haſt thou forſaken me? *V.* The Voice of my Sins keep Salvation far from me *V.* My God, I ſhall cry to thee in the Day, and thou wilt not hear in the Night, and it ſhall not be my Folly. *V.*

pter quod & Deus exaltavit illum, & donavit illi nomen, quod eſt ſuper omne nomen: ut in nomine *Jeſu* omne genu flectatur, cœleſtium, terreſtrium, & infernorum, & omnis lingua confiteatur, quia Dominus *Jeſus Chriſtus* in gloria eſt Dei Patris. *R.* Deo gratias.

*Graduale.* Tenuiſti manum dexteram meam: & in voluntate tua deduxiſti me: & cum gloria aſſumpſiſti me. *V.* Quam bonus *Iſrael* Deus rectis corde! mei autem pene effuſi ſunt pedes, pene effuſi ſunt greſſus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

*Tractus.* Deus Deus meus, reſpice in me; quare me dereliquiſti? *V.* Longe à ſalute mea verba delictorum meorum. *V.* Deus meus, clamabo per diem, nec, exaudies: in nocte, & non ad inſipientiam mihi. *V.* Tu autem in

ſancto

ſancto habitas, Laus *Iſrael*. *V.* In te ſperavetun Patres noſtri; ſperaverunt, & liberaſti eos. *V.* Ad te clamaverunt, & ſalvi facti ſunt: in te ſperaverunt, & non ſunt confuſi. *V.* Ego autem ſum vermis, & non homo; opprobrium hominum & abjectio plebis. *V.* Omnes qui vedebant me, aſpernabantur me: locuti ſunt labiis, & moverunt caput. *V.* Speravit in Domino, eripiat eum: ſalvum faciat eum, quoniam vult eum. *V.* Ipſi vero conſideraverunt, & conſpexerunt me: diviſerunt ſibi veſtamenta mea, & ſuper veſtem meam miſerunt ſortem. *V.* Libera me de ore leonis: & à cornibus unicornium humilitatem meam. *V.* Qui timetis Dominum, laudate eum: univerſum ſemen *Jacob* magnificate eum; *V.* Annunciabitur Domino generatio ventura: & annunciabunt cœli juſtitiam ejus. *V.*

But thou dwelleſt in the holy Place, the Praiſe of *Iſrael*. *V.* In thee our Fathers have hoped: they have hoped and thou didſt deliver them. *V.* They cried to thee, and were ſaved: they hoped in thee, and were not confounded *V.* But I am a Worm, and no Man: the Reproach of Men: an Outcaſt of the People. *V.* All that ſaw me, ſcorned me: they talked of me. and ſhook their Heads. *V.* He hoped in the Lord, let him deliver him: let him ſave him, becauſe he loves him. *V.* And they conſidered and viewed me: they divided my Garment amongſt them, and upon my Coat they caſt Lots. *V.* Deliver me from the Lion's Mouth: and my low Condition from the Horns of Unicorns. *V.* Ye that fear the Lord, praiſe him: the whole Race of *Jacob*. magnify him. *V.* The Generation to come ſhall be declared to be the Lord's: and the Heavens ſhall declare his Juſtice. *V.* To

the People that ſhall be born, which the Lord has made.

Populo qui naſcetur, quem fecit Dominus.

The Paſſion of our Lord *Jeſus Chriſt*, according to St. *Matthew*.

Paſſio Domini noſtri *Jeſu Chriſti*, ſecundum *Matthæum*.

AT that Time, *Jeſus* ſaid to his Diſciples: Ye know that after two Days will be kept the *Paſſover*, and the Son of Man ſhall be delivered up to be crucified. Then the Chief Prieſts and Ancients of the People met together in the Court of the High-Prieſt, that was called *Caiphas:* and they conſulted how they might by Deceit apprehend *Jeſus*, and put him to Death. But they ſaid: Not on the Feſtival Day, leſt perhaps there might be a Tumult among the People. And when *Jeſus* was in *Bethania*, in the Houſe of *Simon* the Leper, there came to him a Woman having an Alabaſter Box of precious Ointment, and poured it out upon his Head, as he was at Table. And the Diſciples ſeeing it, were very angry ſay-

IN illo tempore. dixit *Jeſus* diſcipulis: ſuis: Scitis, quia poſt biduum *Paſcha* fiet, & Filius hominis tradetur, ut crucifigatur. Tunc congregati ſunt principes ſacerdotum, & ſeniores populi in atrium, principis ſacerdotum, qui dicebatur *Caphas*: & concilium fecerunt ut *Jeſum* dolo tenerent, & occiderent. Dicebant autem: Non in die feſto ne forte tumultus fieret in populo, Cum autem eſſet *Jeſus* in *Bethania* in domo *Simonis* leproſi, acceſſit ad eum mulier habens alabaſtrum unguenti pretioſi, & effudit ſuper caput ipſius recombentis. Videntes autem diſcipuli, indignati ſunt, dicentes; ut quid perditio hæc? Potuit enim unguentum iſtud venumdari

mundari multo, & dari pauperibus. Sciens autem *Jesus*, ait illis: Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum; me autem non semper habetis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. *Amen.* dico vobis: Ubicumqua prædicatum fuerit hoc Evangelium in toto mundo, dicetur & quod hæc fecit in memoriam ejus, Tunc abiit unus ex duodecim, qui dicitur *Judas Iscariotes*, ad principes sacerdotum, & ait illis: quid vultis mihi dare, & ego eum vobis tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitetem ut eum traderet. Prima autem die *Azymorum* accesserunt discipuli ad *Jesum*, dicentes: Ubi vis paremus tibi comedere *Pascha?* At *Jesus* dixit: Ite in

ing: For what is this Waste? For this might have been sold dear and given to the Poor. But *Jesus* knowing it, said to them: Why do ye molest this Woman? For she has performed a good Work upon me. For the poor ye have always with you; but me ye have not always. For she, in pouring this Ointment upon my Body, did it to bury me. *Amen.* I say to you, that wheresoever this Gospel shall be preached in the whole World, what she has done will also be told in Memory of her. Then went out one of the twelve, called *Judas Iscariot*, to the Chief-Priests, and said to them: What will ye give me, and I will deliver him to you? And they ordered him thirty Pieces of Silver. And from that time he sought for an Opportunity to betray him. And the first Day of the *Azymes* the Disciples came to *Jesus* saying: Where wilt thou have us prepare what is to be eaten for

the *Paſſover?* And *Jeſus* ſaid: Go ye into the City to a certain Man, and ſay to him: The Maſter ſays: My Time is at hand: with thee I and my Diſciples keep the *Paſſover*. And the Diſciples did as *Jeſus* ordered them, and prepared the *Paſſover*. And when it was Evening he ſat down with his twelve Diſciples. And while they were eating, he ſaid: *Amen*. I ſay to you, that one of you will betray me. And thy being very ſad, began every one to ſay: Is it I, Lord? But he anſwering, ſaid: He that dips his Hand with me in the Diſh, it is he that will betray me. The Son of Man indeed goes, as it is written of him; but Woe to that Man by whom the Son of Man ſhall be betrayed: it were well for him, if that Man had not been born. But *Judas*, that betrayed him, anſwering ſaid: Is it I *Rabbi?* He ſays to him; Thou haſt ſaid it. And while they were at Supper, *Jeſus* civitatem ad quemdam, & dicite ei: Magiſter dicit: Tempus meum prope eſt; apud te facio *Paſcha* cum diſcipulis meis. Et fecerunt diſcipuli, ſicut conſtituit illis *Jeſus* & paraverunt *Paſcha*. Veſpere autem facto, diſcumbebat cum duodecim diſcipulis ſues: Et edentibus illis, dixit: *Amen* dico vôbis quia unus veſtruûm me traditures eſt. Et contriſtati valde, cœperunt ſinguli dicere: Numquid ego ſum, Domine? At ipſe reſpondens ait: Qui intingit mecum manum in paropſide, hic me tradet. Filius quidem hominis vidit, ſicut ſcriptum eſt de illo: Væ autem homini illi, per quem filius hominis tradetur; bonum erat ei, ſi natus non fuiſſet homo ille. Reſpondens autem *Judas*, qui tradidit eum, dixit. Numquid ego ſum, *Rabbi!* Ait illi Tu dixiſti. Cænantibus autem eis, accepit *Jeſus* panem, & benedixit,

dixit, ac fregit, deditque diſcipulis ſuis, & ait: Accipite, & comedite: Hoc eſt corpus meum. Et accipiens, calicem, gratias egit, & dedit illis, dicens: Bibite ex hoc omnes. Hoc eſt enim ſanguis meus Novi Teſtamenti, qui pro multis effundetur in remiſſionem peccatorum. Dico autem vobis. Non bibam amodo de hoc genimine vitis uſque in diem illum cum illud bibam vobiſcum novum in regno Patris mei. Et hymno dicto, exierunt in montem *Oliveti*. Tunc dicit illis *Jeſus*: Omnes vos ſcandalum patiemini in me, in iſta nocte. Scriptum eſt enim: Percutiam paſtorem, & diſpergentur oves gregis. Poſtquam autem reſurrexero, præcedam vos in *Galilæam*. Reſpondens autem *Petrus*, ait, illi: Et ſi omnes ſcandalizati fuerint in te, ego nunquam ſcandalizabor. Ait illi *Jeſus*: *Amen* dico tibi; took Bread, and bleſt it and broke it, and gave it to his Diſciples, and ſaid: Take ye and eat: This is my Body. And taking the Cup he gave Thanks, and gave it to them, ſaying: Drink ye all of this; for this is my Blood of the New Teſtament, which ſhall be ſhed for many for the Remiſſion of Sins. And I ſay to you: I will not from this Time drink of this Fruit of the Vine, until that Day when I ſhall drink it new with you in the Kingdom of my Father. And having ſaid a Hymn, they went out to Mount *Olivet*. Then *Jeſus* ſays to them, You all ſhall be ſcandalized at me this Night. For it is written: I will ſtrike the Shepherd, and the Sheep of the Flock ſhall be diſperſed. But after I ſhall be riſen again, I will go before you into *Galilee*. But *Peter* anſwered ſays to him: Altho' all ſhall be ſcandalized at thee, I will never be ſcandalized. *Jeſus* ſaid to him: *Amen* I ſay to thee that this

Night;

Night before the Cock crows, thou wilt deny me thrice. *Peter* ſaid to him: Tho' I was to die with thee, I will not deny thee. And all the Diſciples ſaid the ſame Thing. Then *Jeſus* comes with them into a Place called *Gethſemam*, and ſaid to his Diſciples: Sit ye here till I go yonder and pray. And taking with him *Peter* and the two Sons of *Zebedee*, he began to grow ſorrowful and ſad. Then he ſaid to them: My Soul is ſorrowful unto Death: Stay ye here, and watch with me. And going a little farther, he fell on his Face, praying and ſaying, O my Father, if it be poſſible, let this Cup paſs from me, Nevertheleſs not as I will. but as thou wilt. And he comes to his Diſciples, and finds them ſleeping, and he ſays to *Peter*; What could you not watch one Hour with me? Watch ye and pray, that ye fall not into Temptation. The Spirit indeed is courageous, but the Fleſh

quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi *Petrus*: Etiam ſi oportuerit me mori tecum, non te negabo Similiter & omnes diſcipuli dixerunt. Tunc venit *Jeſus* cum illis in villam, quæ dicitur *Gethſemani* & dixit diſcipulis ſuis: Sedete hic donec vadam illuc, & orem. Et aſſumpto *Petro*, & duobus filiis *Zebedæi*, cœpit contriſtari & mœſtus eſſe. Tunc ait illis: Triſtis eſt anima mea uſque ad mortem: Suſtinete hic & vigilate mecum. Et progreſſus puſillum procidit in faciem ſuam, oraus & dicens: Pater mi. ſi poſſible eſt, tranſeat à me calix iſte, Verumtamen non ſicut ego volo, ſed ſicut tu. Et venit ad diſcipulos ſuos, & invenit eos dormientes, & dicit *Petro*: Sic, non potuiſtis una hora vigilare mecum? Vigilate & orate, ut non intretis in tentationem. Spiritus quidem promptus

promptus eſt, caro autem infirma. Iterum ſecundo abiit, & oravit, dicens: Pater mi, ſi non poteſt hic calix tranſire niſi bibam illum, fiat voluntas tua. Et venit iterum, & invenit eos dormientes. Erant enim oculi eorum gravati. Et relictis illis, iterum abiit, & oravit tertio, eundem ſermonem dicens, Tunc venit ad diſcipulos, ſuos & dicit illis Dormite jam, & requieſcite: ecce appropinquavit hora, & Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet. Adhuc eo loquente, ecce *Judas* unus ex duodecim venit, & cum eo turba multa cum gladiis & fuſtibus miſſi à principibus ſacerdotum. & ſenioribus populi. Qui autem tradidit eum, dedit illis ſignum, dicens: Quemcumque oſculatus fuero, ipſe eſt, tenete eum. Et confeſtim ac-

is weak. He went again the ſecond Time, and prayed, ſaying: O my Father, if this Cup cannot paſs, until I drink it. thy Will be done. And he comes again, and finds them ſleeping. For their Eyes were heavy. And leaving them he went again, and prayed the third Time, ſaying, the ſame Words. Then he comes to his Diſciples, and ſays to them: Sleep ye now, and take your Reſt: behold the Hour approaches, and the Son of Man ſhall be betrayed into the Hands of Sinners. Ariſe let us go: behold he that will betray me is near. As he was yet ſpeaking, behold *Judas* one of the Twelve came, and with him a great Multitude with Swords and Clubs, ſent from the Senators of the People. And he that betrayed him, gave them a Sign. ſaying Whomſoever I ſhall kiſs, that is he, apprehend him. And immediately going to *Jeſus*, he ſaid to him: Hail *Rabbi*, and kiſſed

him.

him. And *Jeſus* ſaid to him: Friend: for what art thou come? Then they went to, and laid Hands on *Jeſus*, and apprehended him. And behold one of thoſe that were with *Jeſus*, ſtretching out his Hand, drew his Sword, and ſtriking the Servant of the High-Prieſt, cut off his Ear. Then *Jeſus* ſaid to him: Put up thy Sword into its Place. For all that ſhall take the Sword, ſhall periſh by the Sword. Doſt thou think that I cannot aſk my Father, and he will give me now more than twelve Legions of Angels? How then ſhall the Scripture be fulfilled, ſaying, that ſo it muſt be done? In that Hour *Jeſus* ſaid to the Multitudes: Ye are come out as it were to a Thief, with Swords and Clubs to apprehend me: I ſat every Day with you teaching in the Temple, and ye did not take me. But all this is done, that the Writings of the Prophets might be fulfilled. Then all the Diſ-

cedens ad *Jeſum* dixit: Ave, *Rabbi*, & oſculatus eſt eum. Dixitque illi *Jeſus*: Amice, ad quid veniſti? Tunc acceſſerunt, & manus injecerunt in *Jeſum*, & tenuerunt eum. Et ecce unus ex his qui erant eum *Jeſu*, extendens manum, exemit gladium ſuum & percutiens ſervum principis ſacerdotum, amputavit auriculam ejus. Tunc ait illi *Jeſus*: Converte gladium tuum in locum ſuum. Omnes enim qui acceperint gladium, gladio peribunt. An putas, quia non poſſum rogare Patrem meum, & exhibebit mihi modo pluſquam duodecim legiones Angelorum? quomodo ergo implebuntur ſcripturæ, quia ſic oportet fieri? In illa hora dixit *Jeſus* turbis: Tamquam ad latronem exiſtis cum gladiis & ſuſtibus comprehendere me: quotidie apud vos ſedebam docens in templo, & non me tenu-

iſtis

iſtis. Hoc autem totum factum eſt, ut adimplerentur ſcripturæ prophetarum. Tunc diſcipuli omnes, relicto eo, fugerunt. At illi tenentes *Jeſum*, duxerunt ad *Caipham*, principem ſacerdotum, ubi Scribæ & ſeniores convenerant. *Petrus* autem ſequebatur eum à longe, uſque in atrium principis ſacerdotum. Et ingreſſus intro, ſedebat cum miniſtris, ut videret finem. Principes autem ſacerdotum, & omne concilium, quærebant falſum teſtimonium contra *Jeſum*, ut eum morti traderent: & non invenerunt, cum multi falſi teſtes acceſſiſſent. Noveſſime autem venerunt duo falſi teſtes & dixerunt: Hic dixit: Poſſum deſtruere templum Dei, & poſt triduum reædificare illud. Et ſurgens princeps ſacerdotum, ait illi: Nihil reſpondes ad ea, quæ iſti adverſum te teſtificantur? *Jeſus* autem tacebat. Et princeps

ciples left him and fled away. But they holding *Jeſus*, led him to *Caiphas*, the High Prieſt, where the Scribes and Senators were aſſembled. And *Peter* followed him at a Diſtance to the High Prieſt's Court; and going in, he ſat with the Servants to ſee the End. And the Chief Prieſts and all the Council ſought for a falſe Teſtimony againſt *Jeſus* that they might put him to death: And they found none, though many falſe Witneſſes came. But at laſt there came two falſe Witneſſes, and ſaid: This Man ſaid: I can deſtroy the Temple of God, and after three Days rebuild it. And the High Prieſt riſing up ſaid to him: Doſt thou anſwer nothing to the Things which theſe teſtify againſt thee? But *Jeſus* was ſilent. And the High Prieſt ſaid to him: I conjure thee by the living God to tell us, if thou art the *Chriſt* the Son of God. *Jeſus* ſays to him: Thou haſt ſaid it. Nevertheleſs I tell you,

hereafter ye ſhall ſee the Son of Man ſitting on the Right-hand of the Power of God, and coming in the Clouds of Heaven. Then the High Prieſt tore his Garments, ſaying: He has blaſphemed: What farther Need have we of Witneſſes? Behold ye have now heard the Blaſphemy: What do ye think? But they anſwering, ſaid: He is guilty of Death. Then they ſpit in his Face, and buffetted him; and others ſtruck him on the face with the Palms of their Hands, ſaying; Propheſy to us, O *Chriſt*, who it is that ſtruck thee. And *Peter* ſat without in the Court: And a Maid came to him ſaying: And thou waſt with *Jeſus* the Galilean. But he denied it before them all, ſaying: I know not what thou ſayeſt. And as he was going out of the Gate, another Maid ſaw him, and ſaid to thoſe that were there: This Man was alſo with *Jeſus* of *Nazareth*. And he again denied with an

ſacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis, ſi tu eſt *Chriſtus* Filius Dei. Dicit illi *Jeſus*: Tu dixiſti. Verumtamen dico vobis, amodo videbitis Filium hominis ſedentem à dextris virtutis Dei, & venientem in nubibus cœli. Tunc princeps ſacerdotum ſcidit veſtimenta ſua, dicens: Blaſphemavit: quid adhuc egemus teſtibus? Ecce nunc audiſtis blaſphemiam: quid vobis videtur? At illi reſpondentes, dixerunt: Reus eſt mortis. Tunc exſpuerunt in faciem ejus, & colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, *Chriſte*, quis eſt qui te percuſſit. *Petrus* verò ſedebat foris in atrio: & acceſſit ad eum una ancilla, dicens: Et tu cum *Jeſu Galilæo* eras. At ille negavit coram omnibus, dicens: Neſcio quid dicis. Exeunte autem illo januam, vidit

eum

eum alia ancilla, & ait his qui erant ibi: Et hic erat cum *Jeſu Nazareno* Et iterum negavit cum juramento, quia non novit hominem. Et poſt puſillum acceſſerunt qui ſtabant, & dixerunt *Petro:* Vere & tu ex illis es: nam & loquela tua manifeſtum te facit. Tunc cœpit deteſtari & jurare, quia non noviſſet hominem. Et continuò gallus cantavit. Et recordatus eſt *Petrus* verbi *Jeſu*, quod dixerat: Priuſquam gallus cantet ter me negabis. Et egreſſus foras flevit amaré. Mane autem facto, conſilium inierunt omnes principes ſacerdotum, & ſeniores populi adverſus *Jeſum*, ut eum morti traderent Et vinctum adduxerunt eum, & tradiderunt *Pontio Pilato* præſidi. Tunc videns *Judas*, qui eum tradidit, quòd damnatus eſſet: pœnitentia ductus, retulit triginta argenteos principibus ſacerdotum & ſeniori-

Oath, that he knew the Man. And a little while after, they that ſtood by came and ſaid to *Peter*: Certainly thou too art one of them; for even thy Speech diſcovers thee. Then he began to curſe and ſwear, that he knew not the Man. And preſently the Cock crew. And *Peter* remembered the Words which *Jeſus* had ſaid: Before the Cock crows, thou ſhalt deny me Thrice. And going out he wept bitterly. And when the morning was come all the Chief Prieſts and Senators of the People conſulted together againſt *Jeſus*, that they might put him to death. And they carried him bound, and delivered him to *Pontius Pilate* the Preſident. Then *Judas* that had betrayed him, ſeeing that he was condemned, repenting him, brought back the thirty Pieces of Silver to the Chief Prieſts and Senators, ſaying: I have ſinned, betraying innocent Blood: But they ſaid: What is that to us?

Look thou to it. And having thrown down the Pieces of Silver in the Temple, he departed, and went and hanged himſelf with a Halter. But the Chief Prieſts having taken the Pieces of Silver, ſaid: It is not lawful to put them into the Treaſury; becauſe it is the Price of Blood. And after they had conſulted together, they bought with them a Potter's Field, to be a Burying-place for Strangers. For this Reaſon that Field is called to this Day, *Haceldama*, that is, the Field of Blood. Then was fulfilled what was ſpoken by *Jeremy* the Prophet, ſaying: And they took the thirty Pieces of Silver, the Price of him that was ſet at a Price, whom they bought for a Price of the Children of *Iſrael*, and they gave them for a Potter's Field, as the Lord appointed me. And *Jeſus* ſtood before the Preſident, and the Preſident aſked him, ſaying: Art thou the King of the *Jews*? *Jeſus* ſays to him: Thou ſay'ſt

bus, dicens: Peccavi, tradens ſanguinem juſtum. At illi dixerunt, Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit; & abiens laqueo ſe ſuſpendit. Principes, autem ſacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in corbonam; quia pretium ſanguinis eſt. Conſilio autem inito, emerent ex illis agrum figuli, in ſepulturam peregrinorum. Propter hoc vocatus eſt ager ille *Haceldama*, hoc eſt, ager ſanguinis, uſque in hodiernum diem. Tunc impletum eſt quod dictum eſt per *Jeremiam* Prophetam, dicentem: Et acceperunt triginta argenteos, pretium appretiati, quem appretiaverunt a filiis *Iſrael*, & dederunt eos in agrum figuli, ſicut conſtituit mihi Dominus. *Jeſus* autem ſtetit ante præſidem, & interrogavit eum præſes, dicens: Tu es Rex *Judæorum*? Dicit illi *Jeſus*: Tu di-

cis.

cis. Et cum accuſaretur à principibus ſacerdotum & ſenioribus, nihil reſpondit. Tunc dicit illi *Pilatus*: Non audis, quanta adverſum te dicunt teſtimonia? Et non reſpondit ei adullum verbum, ita ut miraretur præſes vehementer. Per diem autem ſolemnem conſueverat præſes populo dimittere unum vinctum, quem voluiſſent. Habebat autem tunc vinctum inſignem, qui dicebatur *Barabbas*. Congregatis ergo illis, dixit *Pilatus*: Quem vultis dimittam vobis, *Barrabbam*, an *Jeſum*, qui dicitur *Chriſtus?* Sciebat enim quod per invidiam tradidiſſent eum. Sedente autem illo pro tribunali, miſit ad eum uxor ejus, dicens: Nihil tibi, & Juſto illi: multa enim paſſa ſum per viſum hodie propter eum. Principes autem ſacerdotum & ſeniores perſuaſerunt populis; ut peterent *Barabbam*, *Jeſum* vero perderent. Reſpondens

it. And when he was accuſed by the Chief Prieſts and Senators he made no Anſwer. Then *Pilate* ſays to him: Doſt thou not hear how great Teſtimonies they alledge againſt thee? And he anſwered not to any of his Words, ſo that the Preſident wondered exceedingly. And the Preſident was accoſtomed at the Solemnity to releaſe one Priſoner, whom the People ſhould deſire. And he had then a notorious Priſoner, that was called *Barabbas*, They therefore being aſſembled, *Pilate* ſaid: Which will you have me to releaſe to you *Barabbas*, or *Jeſus*, that is called *Chriſt?* For he knew that they had delivered him up out of Envy. And as he was ſitting in the Tribunal, his Wife ſent to him, ſaying; Have nothing to do with that juſt Man: for I have ſuffered to day many Things in a Viſion on his Account. But the Chief Prieſts and Senators perſuaded the People to demand

mand *Barabbas*, and to deſtroy *Jeſus*. And the Preſident anſwering, ſaid to them: Which of the two will ye have releaſed to you? But they ſaid: *Barabbas*. *Pilate* ſays to them: What then ſhall I do with *Jeſus*, that called *Chriſt?* They all ſay: Let him be crucified. The Preſident ſaid to them: But what Harm has he done? But they cried out more, ſaying: Let him be crucified. And *Pilate* ſeeing that he did not prevail, but that a great Tumult was made, taking Water, he waſhed his Hands before the Prople, ſaying: I am innocent of this juſt Man's Blood, look ye to it. And all the People anſwering, ſaid: His Blood be on us and our Children. Then he releaſe *Barabbas* to them, and having cauſed *Jeſus* to be whipp'd, he deliver'd him to them to be crucified. Then the Preſident's Soldiers carrying *Jeſus* into the Palace, aſſembled the whole Company

autem præſes, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: *Barabbam*. Dicit illis *Pilatus:* Quid igitur faciam de *Jeſu* qui dicitur *Chriſtus?* Dicunt omnes: Crucifigatur. Ait illis Præſes: Quid enim mali fecit? At illi magis clamabant dicentes: Crucifigatur Videns autem *Pilatus*, quia nihil proficeret; ſed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: Innocens ego ſum à ſanguine Juſti hujus: vos videritis. Et reſpondens univerſus populus dixit: Sanguis ejus ſuper nos, & ſuper filios noſtros. Tunc dimiſit illis *Barabbam*; *Jeſum* autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites præſidis ſuſcipientes *Jeſum* in Prætorium, congregaverunt ad eum univerſam cohortem: & exuentes eum, chlamydem coccineam circumdederunt ei; & plectentes coronam de

ſpinis

ſpinis poſuerunt ſuper caput ejus, & arundinem in dextera ejus Et genu flexo ante eum, illudebant ei, dicentes: Ave Rex Judæorum. Et exſpuentes in eum, acceperunt arundinem, & percutiebant caput ejus. Et poſtquam illuſerunt ei, exuerunt eum chlamyde, de induerunt eum veſtimentis ejus, & duxerunt eum ut crucifigerent. Exeuntes autem invenerunt hominem *Cyrenæum*, nomine *Simonem:* hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur *Golgotha*, quod eſt *Calvariæ* locus, Et dederunt ei vinum bibere cum felle mixtum. Et cum guſtaſſet, noluit bibere. Poſtquam autem crucifixerunt eum, diviſerunt veſtimenta ejus, ſortem mittentes, ut impleretur quod dictum eſt per Prophetam, dicentem: Diviſerunt ſibi veſtimenta mea, & ſuper veſtum meam miſerunt ſortem. Et ſedentes

about him: and taking off his Cloaths, they put about him a Scarlet Mantle, and wreathing a Crown of Thorns, they put it on his Head, and a Reed in his Right hand. And kneeling down before him, they mocked him, ſaying: Hail King of the *Jews*. And ſpitting on him, they took the Reed and ſtruck him on the Head. And after they had mocked him, they took off the Mantle, and put on him his own Cloaths, and led him away to crucify him. And in going out they found a man of *Cyrene*, named *Simon:* This Man they preſſed to carry his Croſs. And they came to the Place that is called *Golgotha*, which is the Place of *Calvary*. And they gave him to drink Wine mingled with Gall. And having taſted it, he would not drink it. And after they had crucified him, they divided his Cloaths, caſting Lots for them: To fulfil what was ſpoken by the Prophet, who ſays: They

They divided among them my Garments, and for my Coat they caſt Lots. And they ſat and guarded him. And they put over his Head the Cauſe of his Condemnation written: This is *Jeſus* the King of the *Jews*. Then were crucified with him two Thieves, one at his Right-hand, and one at his Left. And they that paſſed by blaſphemed againſt him, ſhaking their Heads, and ſaying: O! Thou that deſtroyeſt the Temple of God, and rebuildeſt it in three Days, ſave thy own ſelf. If thou art the Son of God, come down from the Croſs. In like manner did the Chief Prieſts with the Scribes and Senators mocking, ſay: He has ſaved others, he cannot ſave himſelf: if he is the King of *Iſrael*, let him now come down from the Croſs, and we will believe him: he truſted in God, let him now deliver him, if he will; for he ſaid: I am the Son of God: And the Thieves too that were crucified

ſervabant eum. Et impoſuerunt ſuper caput ejus cauſam ipſius ſcriptam: Hic eſt *Jeſus* Rex Judæorum. Tunc crucifixi ſunt cum eo duo latrones; unus à dextris, & unus a ſiniſtris. Prætereuntes autem blaſphemabant eum, moventes capita ſua, & dicentes: Vah! qui deſtruis Templum Dei, & in triduo illud reædificas: ſalva temetipſum. Si Filius Dei es, deſcende de cruce. Similiter & principes ſacerdotum illudentes cum ſcribis & ſenioribus dicebant: Alios ſalvos fecit: ſeipſum non poteſt ſalvum facere: ſi Rex *Iſrael* eſt, deſcendat nunc de cruce, & credimus ei: confidit in Deo; liberet nunc, ſi vult eum: dixit enim: quia Filius Dei ſum. Idipſum autem & latrones qui crucifixi erant cum eo, improperabant ei. A ſexta autem hora tenebræ factæ ſunt ſuper univerſam terram, uſque ad horam nonam. Et circa horam

nonam

nonam clamavit *Jeſus* voce magna, dicens: *Eli, Eli, lamma-ſabacthani?* Hoc eſt: Deus meus, Deus meus, ut quid dareliquiſti me? Quidam autem illic ſtantes, & audientes, dicebant: *Eliam* vocat iſte. Et continuò currens unus ex eis, acceptam ſpongiam implevit aceto, & impoſuit arundini, & dabat ei bibere, Cæteri verò dicebant: Sine, videamus an veniat *Elias*, liberans eum. *Jeſus* autem iterum clamans voce magna, emiſit ſpiritum.

with him, reproached him with the ſame things. And from the ſixth Hour to the Ninth there was Darkneſs over the whole Earth. And about the ninth Hour *Jeſus* cried out with a loud Voice, ſaying: *Eli, Eli, lamma-ſabathani?* This is: My God, my God, why haſt thou forſaken me? And ſome that ſtood there and heard him, ſaid: That Man calls *Elias*. And preſently one of them running took a Spunge, and filled it with Vinegar, and putting it on a Reed, gave it him to drink. But the reſt ſaid: Hold, let us ſee, if *Elias* will come to deliver him: And *Jeſus* crying out again with a loud Voice, gave up the Ghoſt.

*Here all kneel down and meditate on the Redemption of Mankind, the Deacon goes on after a little Pauſe:*

Et ecce, velum templi ſciſſum eſt in duas partes, à ſummo uſque deorſum: & terra mota eſt, & petræ ſciſſæ ſunt, & monumenta

And behold the Veil of the Temple was rent into two Pieces from the Top to the Bottom; and the Earth ſhook, and the Rocks were ſplit, and the

Graves were opened and many Bodies of the Saints that had ſlept aroſe. And going out of their Graves after his Reſurrection, they came into the holy City, and appeared to many. And the Centurian and they that were with him guarding *Jeſus*, ſeeing the Earthquake, and the Things that were done, were very much affrighted, ſaying: This Man was truly the Son of God. And many Women were there at a Diſtance, that had followed *Jeſus*, from *Galilee*, ſerving him; among whom was *Mary Magdalene*, and *Mary* the Mother of *James* and *Joſeph*, and the Mother of the Sons of *Zebedee*. And when it was Evening, there came a rich Man of *Arimathea*, named *Joſeph* that was alſo himſelf a Diſciple of *Jeſus*. This Man went to *Pilate*, and begg'd the Body of *Jeſus*. Then *Pilate* commanded the Body to be given him. And *Joſeph* having received the Body, wrapt it up in a clean Linnen

aperta ſunt: & multa corpora Sanctorum, qui dormierant ſurrexerunt. Et exeuntes de monumentis poſt reſurrectionem ejus venerunt in ſanctam civitatem, & apparuerunt multis. Centurio autem, & qui cum eo erant cuſtodientes *Jeſum*, viſo terræ motu, & his qui fiebant, timuerunt valde dicentes: Verè Filius Dei erat iſte. Erant autem ibi mulieres multæ à longe, quæ ſecutæ erant *Jeſum* á *Galilea*, miniſtrantes ei: inter quas erat *Maria Magdalene*, & *Maria Jacobi* & *Joſeph* mater, & mater filiorum *Zebedæi*. Cum ſero autem factum eſſet, venit quidam homo dives ab *Arimathæa*, nomine *Joſeph*, qui & ipſe diſcipulus erat *Jeſu*. Hic acceſſit ad *Pilatum*, & petiit corpus *Jeſu*. Tunc *Pilatus* juſſit reddi corpus: Et accepto corpore *Joſeph* involvit illud in ſindone munda, Et poſuit illud in monumento ſuo novo, quod

exci-

exciderat in petra. Et advolvit ſaxum magnum ad oſtium monumenti, & abiit. Erant autem ibi *Maria Magdalene*, & altera *Maria*, ſedentes contra ſepulchrum.

Shroud. And laid it in his own new Sepulchre, which he dad cut out of a Rock. And he roll'd a great Stone at the Entrance of the Sepulchre, and went away, and *Mary Magdalene*, and the other *Mary*, were there ſitting over-againſt the Sepulchre

*The reſt of the Paſſion in ſolemn Maſſes is ſung by the Deacon in the Tune of the Goſpel, with the uſual Ceremonies before and after it. Otherwiſe the Prieſt here ſtands at the Middle of the Altar, and bowing down, ſays, in a low Voice:*

MUnda cor meum ac labia mea, omnipotens Deus, qui labia *Iſaiæ* Prophetæ calculo mundaſti ignito: ita me tua gratia miſeratione dignare mundare, ut ſanctum evangelium tuum digné valeam nuntiare. Per *Chriſtum* Dominum noſtrum. Amen.

CLeanſe my Heart and my Lips, Almighty God, who with a fiery Coal didſt cleanſe the Lips of the Prophet *Iſaiah*: vouchſafe ſo to cleanſe me by thy gracious Mercy, that I may worthily declare thy holy Goſpel. Thro' *Chriſt* our Lord, Amen.

Jube Domine benedicere. Dominus ſit in corde meo, & in labiis meis: ut digne & competenter annunciem Evangelium ſuum. Amen.

Bleſs me, O Lord. The Lord be in my Heart and Lips that I may worthily and fitly proclaim his Goſpel. Amen.

*Then he goes to the Book and finiſhes the Paſſion.*

AND the next Day, that was after the *Paraſceve*, the Chief Prieſts and the *Phriſees* went together to *Pilate*, ſaying: Sir, we remember that this Seducer, whilſt he was yet living, ſaid: After three Days I will riſe again. Command therefore the Sepulchre to be guarded until the third Day: Leſt perhaps his Diſciples come and ſteal him away, and ſay to the People: He is riſen from the Dead; and the laſt Error will be worſe than the firſt. *Pilate* ſaid to them: Ye have a guard, go, guard it, as ye know how. And they departing ſecured the Sepulchre with Guards, ſealing up the Stone.

ALTERA autem die quæ eſt poſt *Paraſceven*, convenerunt principes ſacerdotum & *Phariſai* ad *Pilatum*, dicentes: Domine, recordati ſumus quia ſeductor ille dixit adhuc vivens: Poſt tres dies reſurgam. Jube ergo cuſtodiri ſepulchrum uſque in diem tertium: ne forte veniant diſcipuli ejus, & furentur eum: & dicant plebi: Surrexit á mortuis, & erit noviſſimus error prejor priore. Ait illis *Pilatus*: Habetis cuſtodiam, ite, cuſtodite ſicut ſcitis. Illi autem abeuntes, munierunt ſepulchrum, ſignantes lapidem, cum cuſtodibus.

*Here the Prieſt kiſſes the Goſpel, ſaying to himſelf in a low Voice:*

By the Words of the Goſpel may our Sins be blotted out.

Per evangelica dicta deleantur noſtra delicta.

*After which he goes to the Middle of the Altar, and ſays the* Nicene *Creed aloud:*

I Believe in one God, the Father Almighty,

CRedo in unum Deum Patrem omnipoten-

potentem, factorem cœli & terræ, visibilium omnium & invisibilium. Et in unum Dominum *Jesum Christum*, Filium Dei unigenitum. Et ex patre natum ante omnia sæcula: Deum de Deo, lumen de lumine, Deum verum de Deo vero, Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex *Maria* virgine: Et HOMO FACTUS EST. Crucifixus etiam pro nobis sub *Pontio Pilato*, passus & sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in Cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos & mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum & vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre & Filio si-

Maker of Heaven and Earth, and of all visible and invisible Things. And in one Lord *Jesus Christ*, the only begotten Son of God, and born of the Father before all Ages: God of God: Light of Light, true God of true God: begotten, not made, consubstantial with the Father, by whom all Things were made. Who for us Men, and for our Salvation came down from Heaven. And by the Holy Ghost took Flesh of the Virgin *Mary:* AND WAS MADE MAN. Was also crucified for us; suffered under *Pontius Pilate*, and was buried. And rose again the third Day, according to the Scriptures. And ascended into Heaven: sits at the Right-hand of the Father. And shall come again with Glory, to judge the Living and the Dead: of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life: who proceeds from the Father and the Son. Who with

the

the Father and the Son is equally adored and glorified: who ſpake by the Prophets. And one Holy Catholic and Apoſtolic Church. I confeſs one Baptiſm for the Remiſſion of Sins. And I expect the Reſurrection of the Dead. And the Life of the World to come. Amen.

*V.* The Lord be with you. *R.* And with thy Spirit.

mul adoratur & conglorificatur: qui locutus eſt per Prophetas. Et unam ſanctam Catholicam & Apoſtolicam Eccleſiam. Confiteor unum baptiſma in remiſſionem peccatorum. Et expecto reſurrectionem mortuorum. Et vitam venturi ſæculi. Amen:

*V.* Dominus vobiſcum. *R.* Et cum ſpiritu tuo.

Let us pray.

*The Offertory.* My Heart has looked for Reproach and Miſery; and I expected ſomebody to condole with me, and there was none: I ſought for a Comforter, and I found him not: And they gave me Gall for my Meat, and in my Thirſt they gave me Vinegar to drink.

Oremus.

*Offertorium.* Improperium expectavit cor meum, & miſeriam: & ſuſtinui qui ſimul mecum contriſtaretur. & non fuit: conſolantem me quæſivi, & non inveni: et dederunt in eſcam meam fel, & in ſiti mea potaverunt me aceto.

*After the Offertory, the Prieſt offers the Bread that is to be conſecrated, ſaying:*

REceive, O holy Father, Almighty and eternal God, this unſpotted Hoſt; which I thy unworthy Servant offer

SUſcipe, Sancte Pater, omnipotens æterne Deus, hanc immaculatam Hoſtiam, quam ego indignus famulus

mulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis & offenſionibus & negligentiis meis, & pro omnibus circumſtantibus, ſed & pro omnibus fidelibus Chriſtianis vivis atque defunctis, ut mihi & illis proficiat ad ſalutem in vitam æternam. *Amen.*

to thee my true and living God, for my innumerable Sins, Offences and Negligences, and for all here preſent, as alſo for all faithful Chriſtians both living and dead: that it may avail me and them to Salvation and Life everlaſting. *Amen.*

*Then he bleſſes the Water that is to be put into the Chalice, ſaying:*

DEUS, qui humanæ ſubſtantiæ dignitatem mirabiliter condidiſti, & mirabilius reformaſti: da nobis per hujus aquæ & vini myſterium, ejus divinitatis eſſe conſortes, qui humanitatis noſtræ fieri dignatus eſt particeps, *Jeſus Chriſtus* Filius tuus Dominus noſter: Qui tecum vivit & regnat in unitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. *Amen.*

O God, who didſt wonderfully create the Dignity of human Nature, and more wonderfully reform it: Grant by the Myſtery of this Water and Wine, that we may be Partakers of his Divinity, who was graciouſly pleaſed to be Partaker of our Humanity, *Jeſus Chriſt* thy Son our Lord: Who with Thee and the Holy Ghoſt lives and reigns one God, for ever and ever. *Amen.*

*Having bleſſed the Water, and poured it into the Wine in the Chalice, he offers them up, ſaying;*

WE

WE offer to thee, O Lord, the Cup of Salvation, beſeeching thy Clemency; that it may aſcend before thy Divine Majeſty, as a ſweet ſmelling Savour, for our Salvation and that of the whole World. Amen.

OFferimus tibi Domine, calicem ſalutaris, tuam deprecantes clementiam; ut in conſpectu divinæ majeſtatis tuæ, pro noſtra, & totius mundi ſalute cum odore ſuavitatatis aſcendat. Amen.

*Then bowing down he ſays:*

MAY our humble Minds and contrite Hearts render us acceptable to Thee, O Lord; and let our Sacrifice be ſo performed this Day in thy Sight, that it may be pleaſing to thee, O Lord our God.

IN ſpiritu humilitatis, & in animo contrito ſuſcippiamur à te, Domine: & ſic fiat ſacrificium noſtrum in conſpectu tuo hodie, ut placeat tibi, Domine Deus.

*After which, liſting up his Eyes to Heaven, he bleſſes the Bread and Wine, ſaying:*

COme, Almighty Sanctifier, Eternal God, and bleſs this Sacrifice prepared for the Honour of thy Holy Name.

VENI, ſanctificator omnipotens, æterne Deus, & bene ✠ dic hoc ſacrificium tuo ſancto nomine præparatum.

*The following Bleſſing of the Incenſe and the Incenſing of the Altar, as far as* Lavabo, *is omitted in private Maſſes.*

BY the Interceſſion of Saint *Michael* the Archangel, ſtanding at

PER interceſſionem Sancti *Michaelis* Archangeli, ſtantis á dextris,

dextris Altaris incenſi, & omnium electorum ſuorum, incenſum iſtud dignetur Dominus bene✠dicere, & in odorem ſuavitatis accipere. Per *Chriſtum* Dominum noſtrum. Amen.

the Right Side of the Altar of Incenſe, and of all the Elect, the Lord bleſs this Incenſe, and receive it as a ſweet ſmelling Savour. Thro' *Chriſt* our Lord. Amen.

*While he incenſes the Offering, he ſays:*

INcenſum iſtud à te benedictum aſcendat ad te, Domine; & deſcendat ſuper nos miſericordia tua.

MAY this Incenſe bleſſed by Thee go up to thee, O Lord: and may thy Mercy come down to us.

*Then he incenſes the Altar, ſaying:*

DIrigatur, Domine, oratio mea, ſicut incenſum, in conſpectu tuo: elevatio manuum mearum ſacrificium veſpertinum. Pone Domine, cuſtodiam ori meo, & oſtium circumſtantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excuſandas excuſationes in peccatis.

LET my Prayer, O Lord, aſcend like Incenſe in thy Sight: The Lifting up of my Hands is an Evening Sacrifice. Place, O Lord, a Guard on my Mouth, and a Door round about my Lips; that my Heart may not incline to Words of Malice, to make Excuſes for my Sins.

*After which, as he gives the Cenſer to the Deacon, he ſays:*

ACcendat in nobis Dominus ignem ſui amoris, & flammam æternæ charitatis. Amen.

THE Lord kindle in us the Fire of his Love, and the Flame of eternal Charity. Amen.

*Then he goes to the Corner of the Altar, and waſhes his Fingers, ſaying:*

I Will waſh my Hands among the Innocent, and encompaſs thy Altar, O Lord.

That I may hear the Voice of Praiſe, and declare all thy wonderful Works.

Lord, I have loved the Beauty of thy Houſe, and the Dwelling place of thy Glory.

Deſtroy not my Soul with the Impious, nor my Life with Men of Blood.

In whoſe Hands are Iniquities; their Right-hand is filled with Bribes.

But I have walked in my Innocence: Redeem me, and have Mercy on me.

My Foot has ſtood in the right Way: In thy Congregations I will bleſs thee, O Lord.

LAvabo inter innocentes manus meas, & circumdabo altare tuum, Domine.

Ut audiam vocem laudis, & enarrem univerſa mirabilia tua.

Domine, dilexi decorum domus tuæ, & locum habitationis gloriæ tuæ.

Ne perdas cum impiis animam meam, & cum viris ſanguinum vitam meam.

In quorum manibus iniquitates ſunt: dextera eorum repleta eſt muneribus.

Ego autem in innocentia mea ingreſſus ſum: redime me, & miſerere mei.

Pes meus ſtetit in directo: in eccleſiis benedicam te, Domine.

*Being returned to the Middle of the Altar, he ſays, bowing down:*

RECEIVE, O Holy Trinity, this Offering, which we make to

SUSCIPE, ſancta Trinitas, hanc oblationem, quam tibi offerimus,

mus ob memoriam paſſionis, reſurrectionis & aſcenſionis *Jeſu Chriſti* Domini noſtri; & in honore beatæ *Mariæ* ſemper virginis, & beati *Joannis Baptiſtæ*, & ſanctorum Apoſtolorum *Petri* & *Pauli*, & iſtorum, & omnium ſanctorum: ut illis proficiat ad honorem, nobis autem ad ſalutem: & illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem *Chriſtum* Dominum noſtrum. Amen.

Thee, in Memory of the Paſſion, Reſurrection and Aſcenſion of our Lord *Jeſus Chriſt*; and in Honour of bleſſed *Mary* always a Virgin, of bleſſed *John* the *Baptiſt*, of the holy Apoſtles *Peter* and *Paul*, of theſe and of all the Saints: That it may avail to their Honour and to our Salvation; and that They may vouchſafe to intercede for us in Heaven, whoſe Memory we celebrate on Earth. Thro' the ſame *Chriſt* our Lord, Amen.

*After this he turns to the People, and ſays aloud the two firſt of the following Words:*

ORate, Fratres, ut meum ac veſtrum ſacrificium acceptabile fiat apud Deum Patrem omnipotentem.

PRAY, Brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

*To which the Clerk anſwers in the Name of the People,*

SUſcipiat Dominus hoc ſacrificium de manibus tuis, ad laudem & gloriam nominis ſui, ad utilitatem quoque noſ-

MAY our Lord receive this Sacrifice from thy Hands, to the Praiſe and Glory of his Name, for our Good alſo

alſo, and That of all his Holy Church.

tram, totiuſque eccleſiæ ſuæ ſanctæ.

*Then the Prieſt in a low Voice ſays:*

Amen. Amen.

*The Secret Prayer.*

GRant, we beſeech thee O Lord, that this Gift offered in the Preſence of Thy Majeſty, may procure us the Grace of Devotion, and effectually obtain a bleſſed Eternity. Thro' our Lord *Jeſus Chriſt* thy Son, who with Thee, and the Holy Ghoſt, lives and reigns one God.

*Secreta.*

COncede, quæſumus, Domine, ut oculis tuæ majeſtatis munus oblatum, & gratiam nobis devotionis obtineat, & effectum beatæ pennitatis acquirat. Per Dominum noſtrum *Jeſum Chriſtum* Filium tuum, qui tecum vivit & regnat in unitate Spiritus Sancti Deus.

*That which follows is ſaid aloud:*

FOR ever and ever.

PER omnia ſæcula ſæculorum.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Lift up your Hearts.

*R.* We have them lifted up to the Lord.

*V.* Let us give thanks to the Lord our God.

*R.* It is meet and juſt.

*R.* Amen.

*V.* Dominus vobiſcum.

*R.* Et cum Spiritu tuo.

*V.* Surſum corda.

*R.* Habemus ad Dominum.

*V.* Gratias agamus Domino Deo noſtro.

*R.* Dignum & juſtum eſt.

IT is truly meet and juſt, right, and profit-

VERE dignum & juſtum eſt, æquum et

& ſalutare, nos tibi ſemper & ubique gratias agere: Domine ſancte, Pater omnipotens, æterne Deus, qui ſalutem humani generis in ligno Crucis conſtituiſti: ut unde mors oriebatur, inde vita reſurgeret: & qui in ligno vincebat, in ligno quoque vinceretur: per *Chriſtum* Dominum noſtrum per quem majeſtatem tuam laudant Angeli, adorant Dominationes, tremunt Poteſtates, Cœli, cœlorumque virtutes, ac beata *Seraphim*, ſocia exultatione concelebrant. Cum quibus & noſtras voces ut admitti jubeas deprecamur, ſupplici confeſſione dicentes,

*Sanctus, Sanctus, Sanctus*, Dominus Deus Sabaoth. Pleni ſunt cœli & terra gloria tua: *Hoſanna* in excelſis. Benedictus qui venit in nomine Domine. *Hoſanna* in excelſis.

able to Salvation, that we ſhould in all Times and Places give Thanks to Thee, O holy Lord, Almighty Father and eternal God, who didſt ordain the Salvation of Mankind on the Tree of the Croſs: that Life might ſpring from whence Death aroſe: and he that has overcome by a Tree, might alſo be overcome by a Tree: through *Chriſt* our Lord: by whom the Angels praiſe, the Dominations adore, the Powers dread thy Majeſty. The Heavens and heavenly Virtues, and the bleſſed *Seraphims* with united Joy glorify it. With whom alſo we beſeech Thee to admit our Voices with Humble Praiſe, ſaying,

*Holy, Holy, Holy*, is the Lord God of Hoſts: Heaven and Earth is full of thy Glory, *Hoſanna* in the Higheſt. Bleſſed is he that comes in the Name of the Lord, *Hoſanna* in the Higheſt.

*Here the Prieſt begins the* Canon *of the Maſs, which is ſaid in a low Voice.*

THE

THE

# CANON of the MASS.

THEREFORE, moſt merciful Father we humbly pray and beſeech Thee, thro' *Jeſus Chriſt* thy Son our Lord, to accept and bleſs theſe Gifts, theſe Preſents, theſe holy unſpotted Sacrifices: which in the firſt Place we offer to Thee for thy holy Catholic Church, that thou wouldſt vouchſafe to grant it Peace, preſerve, unite and govern it throughout the whole World, together with thy Servants *N.* our chief Biſhop, *N.* our Prelate, *N.* our King, and all Orthodox Believers and Profeſſors of the Catholic and Apoſtolic Faith.

TE igitur clementiſſime Pater, Per *Jeſum Chriſtum* Filtum tuum Dominum noſtrum, ſupplices rogamus, ac petimus, uti accepta habeas. & benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ ſancta ſacrificia illibata: in primis quæ tibi offerimus pro Eccleſia tua ſancta Catholica: quam pacificare, cuſtodire, adunare, & regere digneris toto orbe terrarum: unà cum famulo tuo Papa noſtro *N.* & Antiſtite noſtro *N.* & Rege noſtro *N.* & omnibus Orthodoxis, atque Catholicæ; & Apoſtolicæ fidei cultoribus.

*The Commemoration of the Living.*

REMEMBER, O Lord thy Servants both

MEMENTO, Domine, famulorum, famula-

mularumque tuarum *N.* & *N.*

Men and Women *N.* and *N.*

*Here he pauſes a little, to remember thoſe he deſigns to pray for, and then goes on:*

Et omnium circumſtantium, quorum tibi fides cognita eſt, & nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc ſacrificium laudis, pro ſe ſuiſque omnibus: pro redemptione animarum ſuarum, pro ſpe ſalutis & incolumitatis ſuæ: tibique reddunt vota ſua æterno Deo vivo & vero.

And all here preſent, whoſe Faith and Devotion we know to Thee, for whom we offer to Thee: or who offer Thee this Sacrifice of Praiſe for themſelves and all theirs: for the Redemption of their Souls, for the Hope of their Salvation and Safety: and pray their Vows to Thee, the eternal, living and true God.

COmmunicantes & memoriam venerantes, in primis gloriosæ ſemper virginis *Mariæ*, genitricis Dei, & Domini noſtri *Jeſu Chriſti*; ſed & beatorum Apoſtolorum ac Martyrum tuorum *Petri* & *Pauli*, *Andreæ*, *Jacobi Joannis*, *Thomæ*, *Jacobi Phillippi*, *Bartholomæi*, *Matthæi*, *Simonis*. & *Thadæi*, *Lini*, *Cleti*, *Clementis*, *Xyſti*, *Cornelii*, *Cypriani*, *Lau-*

COmmunicating with and honouring the Memory, in the firſt Place of the glorious ever Virgin *Mary*, Mother of God and our Lord *Jeſus Chriſt*; as alſo of thy bleſſed Apoſtles and Martyrs *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon*, and *Thadeus*, *Linus*, *Cletus*, *Clement*, *Xyſtus*, *Cornelius*, *Cyprian*, *Laurence*, *Chryſogo-*

*ſogonus*, *John*, and *Paul*, *Coſmas* and *Damian*, and of all thy Saints: by whoſe Merits and Prayers, grant that we may in all Things be defended by the Help of thy Protection. Through the ſame *Chriſt* our Lord. Amen.

*rentii*, *Chryſogoni Joannis*, & *Pauli*, *Coſmæ* & *Damiani*, & omnium ſanctorum tuorum: quorum meritis, precibuſque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eudem *Chriſtum* Dominum noſtrum. Amen.

*Then the Prieſt ſpreads his Hands over the Offerings.*

WE therefore beſeech Thee, O Lord, graciouſly to accept this Offering of our Service, as alſo of thy whole Family: to grant us thy Peace in in our Days; and by thy Command to preſerve us from eternal Damnation, and number us among thy Elect. Thro' *Chriſt* our Lord. Amen.

HANC igitur oblationem ſervitutis noſtræ, ſed & cunctæ familiæ tuæ, quæſumus, Domine, ut placatus accipias: dieſque noſtros in tua pace diſponas; atque ab æterna damnatione nos eripi, & in electorum tuorum jubeas grege numerari. Per *Chriſtum* Dominum noſtrum. Amen.

VOuchſafe, we beſeech Thee, O God to make this Offering in all Things bleſſed, approved, ratified, reaſonable and acceptable: that it may be made for us the Body and Blood of thy moſt be-

QUAM oblationem tu Deus, in omnibus quæſumus, bene ✠ dictam, adſcri✠ptam, ra✠tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus & Sa n guis fiat dilectiſſimi

lectiſſimi Filii tui Domini noſtri *Jeſu Chriſti.*

loved Son our Lord *Jeſus Chriſt.*

QUI Pridie quam pateretur accepit panem in ſanctas ac venerabiles manus ſuas, & elevatis oculis in cœlum ad te Deum Patrem ſuum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque diſcipulis ſuis, dicens: Accipite & manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

WHO, the Day before he ſuffer'd, took Bread in his ſacred and venerable Hands, and with his Eyes lifted up towards Heaven to thee, O God, his Almighty Father, giving thee Thanks, bleſſed it, broke it, and gave it to his Diſciples, ſaying: Take and eat ye all of this:

FOR THIS IS MY BODY.

*Here he adores the Sacrament on his Knees, and then lifts it up above his Head for the Adoration of the People. After which he proceeds to the Conſecration of the Chalice, ſaying:*

SIMILI modo poſtquam cœnatum eſt, accipiens & hunc præclarum calicem in ſanctas ac venerabiles manus ſuas, item tibi gratias agens, bene ✠ dixit, deditque diſcipulis ſuis, dicens: Accipite & bibite ex eo omnes:

IN like Manner after Supper, taking this excellent Chalice in his ſacred and venerable Hands, giving thee alſo Thanks, he bleſſed it, and gave it to his Diſciples, ſaying: Take and drink ye all of this:

HOC EST ENIM CALIX SANGUINIS MEI, NOVI, ET ÆTERNI

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVER-

LASTING TESTAMENT: A MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.

TESTAMENTI MYSTERIUM FIDEI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

*Then he adores on his Knees the Sacred Blood, ſaying:*

As often as ye ſhall do theſe Things, ye ſhall do them in Remembrance of me.

Hæc quotieſcumque feceritis, in me imemoriam facietis.

*After which he ſhews it to the People for their Adoration, and then goes on, ſaying:*

WHereſore, O Lord, we thy Servants as alſo thy holy People, being mindful of the bleſſed Paſſion of the ſame *Chriſt* thy Son our Lord, and of his Reſurrection from Hell, as alſo of his glorious Aſcenſion into Heaven, offer to thy moſt excellent Majeſty of thy own Gifts and Favours a pure Hoſt, a holy Hoſt, an unſpotted Hoſt, the holy Bread of eternal Life, and the Chalice of everlaſting Salvation.

UNDE & memores, Domine, nos ſervi tui, ſed & plebs tua ſancta, ejuſdem *Chriſti* Filii tui, Domini noſtri tam beatæ paſſionis, nec non & ab inferis reſurrectionis, ſed & in cœlos gloriosæ aſcenſionis offerimus præclaræ majeſtati tuæ de tuis donis ac datis, hoſtiam ✠ puram, hoſtiam ſanctam, hoſtiam ✠ immaculatam. panem ſanctum vitæ æternæ, & Calicem ✠ ſalutis perpetuæ.

SUPRA

SUPRA quæ propitio ac ſereno vultu reſpicere digneris, & accepta habere, ſicuti accepta habere, dignatus es munera pueri tui juſti *Abel*, & ſacrificium patriarchæ noſtri *Abrahæ*: & quod tibi obtulit ſummus ſacerdos tuus *Melchiſedech*, ſanctum ſacrificium & immaculatam hoſtiam.

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus ſancti Angeli tui in ſublime altare tuum in compſectu divinæ majeſtatis tuæ; ut quotquot ex hac altaris participatione ſacroſanctum Filii tui cor✠pus & ſanguinem✠ ſumpſerimus omni benedictione cœliſti, & gratia repleamur. Per eundem *Chriſtum* Dominum noſtrum. Amen.

WHICH vouchſafe to regard with a propitious and ſerene Countenance, and to accept, as thou wert pleaſed to accept the Offerings of thy juſt Servant *Abel*, and the Sacrifice of our Patriarch *Abraham*, and the holy Sacrifice and unſpotted Hoſt, which thy High-Prieſt *Melchiſedech* offered to thee.

WE humbly beſeech thee, Almighty God, command them to be carried by the Hands of thy holy Angel to thy Altar above, in the Preſence of thy divine Majeſty, that as many of us, as by this Participation of the Altar, ſhall receive the moſt ſacred Body and Blood of thy Son, may be filled with all heavenly Bleſſings and Grace. Thro' the ſame *Chriſt* our Lord. Amen.

*Commemoratio pro Defunctis.*

MEmento etiam, Domine, famulorum famularumque tua-

*The Commemoration of the Dead.*

REmember alſo, O Lord, thy Servants both Men and Women,

*N.* and *N.* who are gone before us with the Sign of Faith, and repoſe in the Sleep of Peace

rum *N.* & *N.* qui nos præceſſerunt cum ſigno fidei, & dormiunt in ſomno pacis.

*Here he pauſes a little, to pray for particular Perſons,*

TO theſe, O Lord, and to all that reſt in *Chriſt*, we beſeech thee to grant a place of Refreſhment, Light and Peace. Thro' the ſame *Chriſt* our Lord. *Amen.*

IPSIS, Domine, & omnibus in *Chriſto* quieſcentibus, locum refrigerii, lucis & pacis ut indulgeas deprecamur. Per eundem *Chriſtum* Dominum noſtrum Amen.

*Then he ſtrikes his Breaſt, ſaying aloud the firſt Words of the following Prayer:*

TO us Sinners alſo thy Servants, hoping in the Multitude of thy Mercies, vouchſafe to grant ſome Part and Society with thy holy Apoſtles and Martyrs, with *John Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes Cecily, Anaſtaſius*, and all thy Saints; into whoſe Company we beſeech thee to admit us, not regarding our Merit, but granting us thy Pardon. Thro' *Chriſt*, our Lord. By whom, O Lord,

NOBIS quoque peccatoribus famulis tuis, de, multitudine miſerationum tuarum ſperantibus, partem aliquam, & ſocietatem donare digneris, cum tuis ſanctis apoſtolis & martyribus, cum *Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anaſtaſia*, & omnibus ſanctis tuis; intra quorum nos conſortium non æſtimator meriti, ſed veniæ, quæſumus,

ſumus, largitor admitte. Per *Chriſtum* Dominum noſtrum. Per quem hæc omnia, Domine, ſemper bona creas, ſanctificas, vivificas, benedicis, & præſtas nobis. Per ipſum & cum ipſo, & in ipſo, eſt tibi Deo Patri omnipotenti, in unitate Spiritûs Sancti, omnis honor & gloria.

thou doſt always create, ſanctify, quicken, bleſs, and give us all theſe good Things. By him, and with him, and in him, is to thee, God the Father Almighty, in the Unity of the Holy Ghoſt, all Honour and Glory.

*Here he ſays aloud:*

*V.* Per omnia ſæcula ſæculorum.

*R.* Amen.

*V.* For ever and ever.

*R.* Amen.

Oremus.

PRæceptis ſalutaribus moniti, & divina inſtitutione formati, audemus dicere:

PATER noſter, qui es in cœlis: ſanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua, ſicut in cœlo, & in terra. Panem noſtrum quotidianum da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus

Let us pray.

INſtructed by the wholeſome Precepts, and following thy divine Inſtitution, we preſume to ſay:

OUR Father, who art in Heaven: hallowed by thy Name: thy Kingdom come: thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: and lead

lead us not into Temptation.

mittimus debitoribus noſtris: & ne nos inducas in tentationem:

*R.* But deliver us from Evil.

*R.* Sed libera nos à malo.

*The Prieſt in a low Voice ſays as follows:*

Amen.

DEliver us, O Lord, we beſeech thee, from all paſt, preſent, and future Evils; and by the Interceſſion of the bleſſed and glorious ever Virgin *Mary*, Mother of God, with thy bleſſed Apoſtles *Peter* and *Paul*, and with *Andrew* and all the Saints, mercifully grant us Peace in our Days; that by the Aſſiſtance of thy Mercy, we may be always free from Sin, and ſecure from all Diſturbance.

Amen.

LIbera nos, quæſumus, Domine, ab omnibus malis, præteritis, preſentibus & futuris: & intercedente beata & glorioſa ſemper virgini Dei genitrice *Maria*, cum beatis Apoſtolis tuis *Petro* & *Paulo*, atque *Andrea*, & omnibus ſanctis, da propitius pacem in diebus noſtris; ut ope miſericordiæ tuæ adjuti, & a peccato ſimus ſemper liberi, & ab omni perturbatione ſecuri.

*Here he breaks the Hoſt in the Middle, whilſt he ſays:*

Thro' the ſame *Jeſus Chriſt* our Lord thy Son.

Per eumdem Dominum noſtrum *Jeſum Chriſtum* Filium tuum.

*Then he breaks off a little Piece from one of the Parts, ſaying:*

Who lives and reigns

Qu tecum vivit & regnant

regnat in unitate Spiritus Sancti Deus.

with thee in the Unity of the Holy Ghoſt one God.

*After which, holding the little Piece over the Chalice, he ſays aloud:*

*V.* Per omnia ſæcula ſæculorum.

*R.* Amen.

*V.* For ever and ever.

*R.* Amen.

*He makes the Sign of the Croſs thrice over the Chalice, whilſt he ſays aloud:*

*V.* Pax Domini ſit ſemper vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* The Peace of our Lord be always with you.

*R.* And with thy Spirit.

*Then he puts the little Piece into the Chalice, ſaying in a low Voice:*

HÆC commixtio & conſecratio Corporis & Sanguinis Domini noſtri *Jeſu Chriſti*, ſiat accipientibus nobis in vitam æternam. Amen.

MAY this Mixture and Conſecration of the Body and Blood of our Lord *Jeſus Chriſt* be to us that receive them Life everlaſting. Amen.

*After this, bowing down, he knocks his Breaſt thrice, ſaying aloud:*

AGNUS Dei, qui tollis peccata mundi; miſerere nobis.

Agnus Dei, qui tollis peccata mundi: miſerere nobis.

LAMB of God, that takeſt away the Sins of the World: have Mercy on us.

Lamb of God, that takeſt away the Sins of the World: have Mercy on us.

Lamb

Lamb of God, that takeſt away the Sins of the World: grant us Peace.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

*The following Prayers are ſaid in a low Voice:*

LOrd *Jeſus Chriſt*, who didſt ſay to thy Apoſtles: *I leave you Peace. I give you my Peace:* regard not my Sins, but the Faith of thy Church: and vouchſafe to grant it Peace and Union according to thy Will. Who liveſt and reigneſt God for ever and ever. Amen.

DOmine *Jeſu Chriſte*, qui dixiſti Apoſtolis tuis: *Pacem relinquo vobis, pacem meam do vobis:* Ne reſpicias peccata mea, ſed fidem Eccleſiæ tuæ: eamque ſecundum voluntatem tuam pacificare & coadunare digneris. Qui vivis & regnas Deus, per omnia ſæcula ſæculorum. Amen.

*In ſolemn Maſſes, after this Prayer, the Prieſt kiſſes the Deacon, ſaying:*

*V.* Peace be with thee. *R.* Pax tecum.

*To which the Deacon anſwers:*

*V.* And with thy Spirit. *R.* Et cum ſpiritu tuo.

LORD *Jeſus Chriſt*, Son of the living God, who, according to the Will of the Father, and by the Co-operation of the Holy Ghoſt, didſt thro' thy Death give Life to

DOmine *Jeſu Chriſte*, Fili Dei vivi, qui ex voluntate Patris. cooperante Spiritu Sancto, per mortem tuam mundum vivificaſti: libera me per hoc ſacroſanctum

ſanctum corpus & ſanguinem tuum, ab omnibus iniquitatibus meis, & univerſis malis; & fac me tuis ſemper inhærere mandatis, & á te nunquam ſeparari permittas. Qui cum eodem Deo Patre & Spiritu Sancto, vivis & regnas Deus in ſæcula ſæculorum. Amen.

the World: deliver me by this thy moſt ſacred Body and Blood from all my Iniquities, and from all Evils; make me always obedient to thy Commandments, and never ſuffer me to be ſeparated from thee. Who with the ſame God the Father and Holy Ghoſt, liveſt and reigneſt God for ever and ever. Amen.

PErceptio corporis tui, Domine *Jeſu Chriſte*, quod ego indignus ſumere præſumo, non mihi proveniat in judicium & condemnationem; ſed pro tua pietate proſit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam. Qui vivis & regnas cum Deo Patre, in unitate Spiritûs Sancti Deus per omnia ſæcula ſæculorum. Amen.

LET not the receiving of thy Body, O Lord *Jeſus Chriſt*, which I unworthy preſume to take, turn to my judgment and Condemnation but thro' thy Mercy let it be an effectual Security and Cure of my Soul and Body: Who with God the Father and the Holy Ghoſt, liveſt and reigneſt one God, for ever and ever, Amen.

*Taking the Hoſt in his Hands, he ſays:*

PAnem cœleſtem accipiam, & nomen Domini invocabo.

I Will take the heavenly Bread, and invoke the Name of the Lord.

*Then ſtriking his Breaſt thrice, he ſays thrice the following Words, ſpeaking the firſt Words aloud:*

LORD, I am not worthy, that thou ſhould'ſt enter under my Roof, but ſay only the Word, and my Soul ſhall be healed.

DOmine, non ſum dignus, ut intres ſub tectum meum: ſed tantum dic verbo, & ſanabitur anima mea.

*After this he receives the B. Sacrament, ſaying firſt:*

THE Body of our Lord *Jeſus Chriſt* preſerve my Soul to Life everlaſting. Amen.

CORPUS Domini noſtri *Jeſu Chriſti* cuſtodiat animam meam in vitam æternam. Amen.

*After a little Pauſe to meditate on the Bleſſing received, he gathers up the Fragments, and puts them into the Chalice, ſaying in the mean Time:*

WHAT ſhall I return to the Lord, for all that he has given me? I will take the Cup of Salvation, and invoke the Name of the Lord. I will invoke the Lord by praiſing him, and I ſhall be ſafe from my Enemies.

QUID retribuam Domino, pro omnibus quæ retribuit mihi? Calicem ſalutaris accipiam, & nomen Domini invocabo. Laudans invocabo Dominum, & ab inimicis, meis ſalvus ero.

*Then he receives the Sacred Blood, ſaying firſt:*

THE Blood of our Lord *Jeſus Chriſt* preſerve my Soul to Life everlaſting. Amen.

SAnguis Domini noſtri *Jeſu Chriſti* cuſtodiat animam meam in vitam æternam. Amen.

*Whilſt*

*Whilſt the Clerk pours Wine into the Chalice, the Prieſt ſays:*

QUOD ore ſumpſimus Domine, pura mente capiamus, & de munere temporali fiat nobis remedium ſempiternum.

WHat we have taken with the Mouth O Lord, may we receive with a pure Heart, and of a temporal Gift may it prove an everlaſting Remedy.

*Whilſt he waſhes his Fingers over the Chalice with Wine and Water, he ſays:*

CORpus tuum, Domine, quod ſumpſi, & ſanguis, quem potavi, adhæreat viſceribus meis: & præſta, ut in me non remaneat ſcelerum macula, quem pura & ſancta refecerunt ſacramenta. Qui vivis & regnas in ſæcula ſæculorum. Amen.

LET thy Body, O Lord, which I have received, and thy Blood, which I have drank, continue in my Bowels, and grant that no Stain of Sin may remain in me, who have been refreſhed by thy pure and holy Myſteries. Who liveſt and reigneſt for ever and ever. Amen.

*Then the Book is moved to the Epiſtle Side of the Altar, where he ſays aloud, as follows:*

*Communio.* Pater, ſi non poteſt hic calix tranſire, niſi bibam illum, fiat voluntas tua.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*The Communion.* Father, if this Cup cannot paſs away, unleſs I drink it, thy Will be done.

*V.* The Lord be with you.

*R.* And with thy Spirit.

Let us pray.

BY the Virtue of this Myſtery, O Lord, let our Vices be deſtroyed, and our juſt Deſires fulfilled. Thro' our Lord *Jeſus Chriſt* thy Son, who with Thee and the Holy Ghoſt lives and reigns one God for ever and ever.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Let us bleſs the Lord,

*R.* Thanks be to God.

Oremus.

PER hujus, Domine, operationem myſterii, & vitia noſtra purgentur, & juſta deſideria compleantur. Per Dominum noſtrum *Jeſum Chriſtum* Filium tuum, qui tecum vivit & regnat in unitate Spiritûs Sancti Deus per omnia ſæcula ſæculorum.

*R.* Amen.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*After this, bowing in the Middle of the Altar, he ſays in a low Voice:*

LET this Acknowledgment of my Subjection, O holy Trinity, be pleaſing to thee, and grant, that this Sacrifice, which I unworthy have offered to thy Divine Majeſty, may be acceptable to Thee, and by thy Mercy be propitiatory for me, and all that I have offered it for, Thro' *Chriſt* our Lord. Amen.

PLaceat tibi, ſancta Trinitas, obſequium ſervitutis meæ, & præſta, ut ſacrificium, quod oculis tuæ majeſtatis indignus obtuli, tibi ſit acceptabile, mihique, & omnibus, pro quibus illud obtuli, tit, te miſerante, propitiabile. Per *Chriſtum* Dominum noſtrum. Amen.

*Then*

*Then kiſſing the Altar, and turning to the People, he bleſſes them, ſaying aloud:*

Benedicat vos omnipotens Deus, Pater & Filius, & Spiritus Sanctus.

*R.* Amen.

Almighty God, Father, Son, and Holy Ghoſt, bleſs you.

*R.* Amen.

*After which he goes to the Goſpel Side of the Altar, and there he ſays aloud:*

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Initium ſancti Evangelii ſecuadum *Joannem.*

*R.* Gloria tibi, Domine.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* The Beginning of the Holy Goſpel according to St. *John.*

*R.* Glory be to Thee, O Lord.

IN principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil quod factum eſt; in ipſo vita erat, & vita erat lux hominum: & lux in tenebris lucet, & tenebræ eam non comprehenderunt. Fuit homo miſſus à Deo, cui

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the Beginning with God. All things by him were made, and without him was made nothing that was made; in him was the Life, and the Life was the Light of Men: and the Light ſhines in Darkneſs, and Darkneſs did not comprehend it. A Man was

ſent

ſent from God, whoſe Name was *John*. This Man came for a Teſtimony, to give Teſtimony of the Light, that all might believe thro' him. He was not the Light, but was to give Teſtimony of the Light. There was a true Light, which enlightens every Man that comes into this World. He was in this World, and the World was made by him, and the World knew him not. He came into his own, and his own received him not. But he has given Power to become the Children of God, to as many as have received him, to thoſe that believe in his Name: who are not born of Blood, nor of the Will of Fleſh, nor of the Will of Man, but of God. And the Word was made Fleſh, and dwelt in us: and we have ſeen his Glory, the Glory as it were of the only begotten Son of the Father, full of Grace and Truth.

nomen erat *Joannes*. Hic venit in teſtimonium, ut teſtimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, ſed ut teſtimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundem In mundo erat, & mundus per ipſum factus eſt, & mundus eum non cognovit. In propria venit, & ſui eum non receperunt. Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his qui credunt in nomine ejus: qui nox ex ſanguinibus, neque ex voluntate carnis, neque ex voluntate viri, ſed ex Deo nati ſunt. Et Verbum caro factum eſt, & habitavit in nobis: & vidimus gloriam ejus, gloriam quaſi unigeniti à Patre, plenum gratiæ & veritatis.

*R.* Thanks be to God. *R.* Deo gratias.

THE

THE

# VESPERS

FOR

# PALM SUNDAY.

*After* Our Father *and* Hail Mary, *ſaid in Silence, all ſtand, and the Prieſt ſays aloud:*

*V.* DEUS, in adjutorium meum intende.

*V.* O God, come to my Aſſiſtance.

*R.* Domine, ad adjuvandum me feſtina.

*R.* O Lord, make haſte to help me.

Gloria Patri, & Filio, & Spiritui Sancto. Sicut erat in principio, & nunc, & ſemper, & in ſæcula ſæculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

Laus tibi, Domine, Rex æternæ gloriæ.

Praiſe be to thee, O Lord, King of eternal Glory.

*Antiphona.* Dixit Dominus.

*The Antiphon.* The Lord ſaid.

## PSALM CIX.

DIXIT Dominus Domino meo: * ſede à dexteris meis.

THE Lord ſaid to my Lord: Sit on my Right-hand.

Until

Until I make thy Enemies the Footſtool of thy Feet.

The Lord will ſend the Sceptre of thy Power out of *Sion:* rule thou in the middle of thy Enemies.

Dominion ſhall be with thee in the Day of thy Power in the Brightneſs of the Saints: from my Womb before the Day-ſtar I begat thee.

The Lord ſwore, and it ſhall not repent him, thou art a Prieſt for ever: according to the Order of *Melchiſedech.*

The Lord on thy Right-hand has ſubdued Kings in the Day of his Wrath.

He ſhall judge Nations, compleat their Ruin, and cruſh the Heads of many on the Earth.

He ſhall drink in the Way out of the Brook, and therefore he ſhall exalt his Head.

Glory be to the Father, *&c.*

Donec ponam inimicos tuos * ſcabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion* * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in ſplendoribus ſanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, & non pœnitebit eum: * tu es ſacerdos in æternum ſecundum ordinem *Melchiſedech.*

Dominus à dextris tuis * confregit in die iræ ſuæ reges.

Judicabit in nationibus, implebit ruinas, * conquaſſabit capita in terra multorum.

De torrente in via bibet, * propterea exaltabit caput.

Gloria Patri, *&c.*

*This Verſe is ſaid at the End of all* Pſalms, *where it is not otherwiſe noted.*

*Ant.*

*Ant.* Dixit Dominus Domino meo: ſede à dextris meis.

*Ant.* Fidelia.

*Ant.* The Lord ſaid to my Lord: Sit on my Right-hand.

*Ant.* Faithful.

## PSALM CX.

CONfitebor tibi, Domine, in toto corde meo, * in conſilio juſtorum, & congregatione.

Magna opera Domini: * exquiſita in omnes voluntates ejus,

Confeſſio & magnificentia opus ejus: * & juſtitia ejus manet in ſæculum ſæculi.

Memoriam fecit mirabilium ſuorum miſericors & miſereator Dominus * eſcam dedit timentibus ſe.

Memor erit in ſæculum teſtamenti ſui: * virtutem operum ſuorum annuntiabit populo ſuo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas & judicium.

I Will praiſe thee, O Lord, with all my Heart, in the Council of the Juſt, and in the Congregation.

Great are the Works of the Lord: prepared for all his Deſigns.

His Work deſerves Praiſe and Magnificence: and his Juſtice continues for ever and ever.

The Merciful and compaſſionate Lord made a Memorial of his Wonders: he gave Meat to thoſe that feared him.

He will be mindful of his Covenant for ever: he will ſhew to his People the Power of his Works.

So as to give them the Inheritance of the *Gentiles*: the Works of his Hands are Truth and Judgment.

All his Commandments are faithful, eſtabliſhed for ever and ever, made in Truth and Equity.

He ſent Redemption to his People: he commanded that his Covenant ſhould be for ever.

Holy and terrible is his Name: the Fear of the Lord is the Beginning of Wiſdom.

All have a good Underſtanding that do according to it: his Praiſing continues for ever and ever.

*Ant.* Faithful are all his Commandments, eſtabliſhed for ever and ever.

*Ant.* In his Commandments.

Fidelia omnia mandata ejus: confirmata in ſæculum ſæculi, * facta in veritate & æquitate.

Redemptionem miſit populo ſuo: * mandavit in æternum teſtamentum ſuum.

Sanctum & terribile nomen ejus; * initium ſapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in ſæculum ſæculi.

*Ant.* Fidelia omnia mandata ejus, confirmata in ſæculium ſæculi.

*Ant.* In mandatis-

## PSALM CXI.

BLeſſed is the Man that fears the Lord: he ſhall have a great Affection for his Commandments.

His Seed ſhall be mighty on the Earth: the Generation of the Righteous ſhall be bleſſed.

Glory and Riches are in his Houſe: and his

BEATUS vir qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit ſemen ejus: * generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus: * & juſtitia

ejus

ejus manet in ſæculum ſæculi.

Exortum eſt in tenebris lumen rectis: * miſericors & miſerator & juſtus.

Jucundus homo qui miſeretur & commodat, diſponet ſermones ſuos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit juſtus: * ab auditione mala non timebit.

Paratum cor ejus ſperare in Domino, confirmatum eſt cor ejus: * non commovebitur, donec deſpiciat inimicos ſuos.

Diſperſit, dedit pauperibus: juſtitia ejus manet in ſæculum ſæculi, * cornu ejus exaltabitur in gloria.

Peccator videbit & iraſcetur, dentibus ſuis fremet & tabeſcet, * deſiderium peccatorum peribit.

*Ant.* In mandatis ejus cupit nimis.

Juſtice abides for ever and ever.

Light is riſen up in Darkneſs to the Righteous: he is merciful and indulgent and juſt.

Pleaſant is the Man that is merciful and lends, that ſhall uſe his words with Judgment: for he ſhall not be moved for ever.

The juſt Man ſhall be in eternal Memory: he ſhall not fear at the hearing of Evil.

His Heart is ready to hope in the Lord, his Heart is confirmed: he ſhall not be moved whilſt he looks down on his Enemies.

He diſtributed, he gave to the Poor: his Juſtice remains for ever and ever, his Power ſhall be exalted in Glory.

The Sinner ſhall ſee and be angry, he ſhall gnaw his Teeth and pine away: the Deſire of Sinners ſhall periſh.

*Ant.* In his Commandments he has great Delight.

*Ant.* Let the Name of the Lord.

*Ant.* Sit nomen Domini.

## PSALM CXII.

PRaiſe the Lord, ye Children, praiſe ye the Name of the Lord.

Be the Name of the Lord bleſſed, from this preſent, and for ever.

From the riſing of the Sun to the going down, the Name of the Lord is laudable.

The Lord is high above all Nations, and his Glory above the Heavens.

Who is as the Lord our God, that dwells on High in Heaven, and beholds the low Things in the Earth?

Raiſing up the needy Man from the Earth, and lifting up the poor Man out of the Dung.

To place him with Princes, with the Princes of his People.

Who makes the barren Woman to dwell in a Houſe, a joyful Mother of Children.

*Ant.* Let the Name of

LAudate pueri, Dominum, * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc, et uſque in ſæculum.

A ſolis ortu uſque ad occaſum, * laudabile nomen Domini.

Excelſus ſuper omnes gentes Dominus, * & ſuper cælo gloria ejus.

Quis ſicut Dominus Deus noſter, qui in altis habitat, * & humilia reſpicit in cælo & in terra?

Suſcitans à terra inopem, * & de ſtercore erigens pauperem.

Ut collocet eum cum principibus, * cum principibus populi ſui.

Qui habitare facit ſterilem in domo, * matrem filiorum lætantem.

*Ant.* Sit nomen Domini

mini benedictum in ſæcula.

*Ant.* Nos qui vivimus.

the Lord be bleſſed for ever.

*Ant.* We that live.

## PSALM CXIII.

IN exitu *Iſrael* de *Egypto*, * domus *Jacob* de popolo barbaro ;

Facta eſt *Judæa* ſanctificatio ejus * *Iſrael* poteſtas ejus.

Mare vidit & fugit ; * *Jordanis* converſus eſt retroſum.

Montes exultaverunt ut arietes, * & colles ſicut agni ovium.

Quid eſt tibi, mare, quod fugiſti ? * & tu *Jordanis* quia converſus es retorſum ?

Montes exultaſtis ſicut arietes, * & colles ſicut agni ovium.

A facie Domini mota eſt terra, * á facie Dei *Jacob*.

Qui convertit petram in ſtagna aqua-

IN the coming forth of *Iſrael* out of *Egypt*, of the Houſe of *Jacob*, from a barbarous People ;

*Judæa* was made his Sanctification, *Iſrael* his Dominion.

The Sea ſaw and fled ; the *Jordan* was turned backward.

The Mountains leaped as Rams, and the little Hills as the Lambs of Sheep.

What ails thee, O Sea, that thou didſt flee ? and thou O *Jordan*, that thou wert turned backward ?

Ye mountains leaped as Rams, and ye little Hills as the Lambs of Sheep.

At the Face of the Lord the Earth was moved ; at the Face of the God of *Jacob*.

Who turned the Rock into Pools of Waters, and

the hard Stone into Fountains of Water.

Not to us, O Lord, not to us; but to thy Name give the Glory;

For thy Mercy and thy Truth; leſt at any Time the *Gentiles* ſay, Where is their God?

rum, * & rupem in fontes aquarum.

Noni nobis, Domine, non nobis; * ſed nomini tuo da gloriam;

Super miſericordia tua & veritate tua; * ne quando dicant *Gentes*, Ubi eſt Deus eorum?

But our God is in Heaven: he has done all Things whatever he would.

Deus autem noſter in cœlo: * omnia quæcumque voluit fecit.

The Idols of the *Gentiles* are Silver and Gold, the Works of mens Hands.

Simulacra *Gentium* argentum & aurum, * opera manuum hominum.

They have a Mouth and ſhall not ſpeak: they have Eyes and ſhall not ſee.

Os habent & non loquentur: * oculos habent & non videbunt.

They have Ears and ſhall not hear; they have Noſtrils and ſhall not ſmell.

Aures habent & non audient: * nares habent & non odorabunt.

They have Hands and ſhall not handle: they have Feet and ſhall not walk: they ſhall not cry in their Throat.

Manus habent & non palpabunt: pedes habent & non ambulabunt: * non clamabunt in gutture ſuo.

Let them that make them become like to them; and all that confide in them.

Similes illis fiant qui faciunt ea; * & omnes qui confidunt in eis.

The Houſe of *Iſrael*

Domus *Iſrael* ſperavit

vit in Domino: * adjutor eorum & protector earum eſt.

Domus *Aaron* ſperavit in Domino: * adjutor eorum & protector eorum eſt.

Qui timent Dominum ſperaverunt in Domino: * adjutor eorum & protector eorum eſt.

Dominus memor fuit noſtri: * & benedixit nobis.

Benedixit domui *Iſrael*: * benedixit domui *Aaron*.

Benedixit omnibus qui timent Dominum, * puſillis cum majoribus.

Adjiciat Dominus ſuper vos: * ſuper vos & ſuper filios veſtros.

Benedicti vos á Domino, * qui fecit cœlum & terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui deſcendunt in infernum.

has hoped in the Lord: he is their Helper and their Protector.

The Houſe of *Aaron* has hoped in the Lord: he is their Helper and their Protector.

They that fear the Lord have hoped in the Lord, he is their Helper and their Protector.

The Lord has been mindful of us: and has bleſſed us.

He has bleſſed the Houſe of *Iſrael:* he has bleſſed the Houſe of *Aaron*

He has bleſſed all that fear the Lord, the little with the great.

The Lord add upon you: upon you and upon your Children.

Be you bleſſed by the Lord, who made Heaven and Earth.

The Heaven of Heavens belongs to the Lord; but the Earth he has given to the Children of Men.

The Dead ſhall not praiſe thee, O Lord: nor all they that go down into Hell

But

But we that live bleſs our Lord, from this Time and for ever.

*Ant.* We that live bleſs our Lord.

Sed nos qui vivimus benedicimus Domino, * ex hoc nunc & uſque in ſæculum.

*Ant.* Nos qui vivimus benedicimus Domino.

*The little Chapter*, Phil. 2.

BRethren, let this Sentiment be in you, which was alſo in *Jeſus Chriſt*, who when he was in the Form of God thought it not Robbery *that he was* equal to God; but he emptied himſelf, taking the Form of a Servant, being made to the Likeneſs of Men, and in habit found as a Man.

FRatres, hoc enim ſentite in vobis, quod & in *Chriſto Jeſu:* qui cum in forma Dei eſſet, non rapinam arbitratus eſt eſſe ſe æqualem Deo: ſed ſemetipſum exinanivit, formam ſervi accipiens in ſimilitudinem hominum factus, & habitu inventus ut homo.

*The Hymn.*

BEhold the Royal Enſigns fly,
Bearing the Croſs's Myſtery:
Where Life itſelf did Death endure,
And by that Death did Life procure.
A cruel Spear let out a Flood,
Of Water mixed with ſaving Blood.

*Hymnus.*

VExilla Regis prodeunt,
Fulget Crucis Myſterium:
Qua vita mortem pertulit,
Et morte vitam protulit.
Quæ vulnerata lanceæ
Mucrone diro, criminum.

Which

Ut nos lavaret ſordibus,
Manavit unda & ſanguine.
Impleta ſunt quæ concinit.
*David* fideli carmine,

Dicendo Nationibus,

Regnavit á ligno Deus.

Arbor decora & fulgida,

Ornata regis purpura,

Electa digno ſtipite

Tam ſancta membra tangere?
Beata, cujus brachiis

Pretium pependit ſæculi,
Statera facta corporis,

Tulitque prædam tartari.
O crux ave ſpes unica,

Hoc paſſionis tempore:

Piis adauge gratiam,

Reiſque dele crimina.

Which guſhing from the Saviour's Side,
Drown'd our Offences in the Tide.
The Myſtery we now unfold,
Which *David*'s faithful Verſe foretold
Of our Lord's Kingdom, whilſt we ſee
God ruling Nations from a Tree.
O lovely Tree, whoſe Branches wore
The Royal purple of his Gore:
How glorious does thy Body ſhine,
Supporting Members ſo divine?
The World's bleſt Ballance thou wert made,
Thy happy Beam its Purchaſe weigh'd,
And bore his Limbs, who ſnach'd away,
Devouring Hell's expected Prey.
Hail, Croſs, our Hope, on thee we call,
Who keep this mournful Feſtival:
Grant to the Juſt Increaſe of Grace,
And ev'ry Sinner's efface.

Bleſt Trinity, we praiſes ſing
To thee, from whom all Graces ſpring:
Celeſtial Crowns on thoſe beſtow.
Who conquer by the Croſs below. Amen.

*V.* Deliver me, O Lord, from the wicked Man.

*R.* From the unjuſt Man, deliver me.

Te, ſons ſalutis Trinitas.
Collaudet omnis ſpiritus:
Quibus crucis victoriam
Largiris, adde præmium Amen.

*V.* Eripe me, Domine, ab homine malo.

*R.* A viro iniquo, eripe me.

*The Canticle of the Bleſſed Virgin Mary*, Luc. 1.

MY Soul magnifies the Lord.

And my Spirit has rejoiced in God my Saviour.

Becauſe he has regarded the Humility of his Hand-maid: for behold from henceforth all Generations ſhall call me Bleſſed.

Becauſe he that is mighty has done great Things for me: and his Name is holy.

And his Mercy is ſhewn from Generation to Generation to thoſe that fear him.

*Canticum Beatæ Mariæ Virginis*, Luc. 1.

MAgnificat * anima mea Dominum.

Et exultavit ſpiritus meus: * in Deo ſalutari meo.

Quia reſpexit humilitatem ancillæ ſuæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens eſt: * & ſanctum nomen ejus.

Et miſericordia ejus á progenie in progenies * timentibus eum.

Fecit

Fecit potentiam in brachio ſuo: * diſperſit ſuperbos mente cordis ſui.

He has ſhewn Strength in his Arms: he has diſperſed the Proud in the Imaginations of their Hearts.

Depoſuit potentes de ſede, * & exaltavit humiles.

He has depoſed the Mighty from their Seats, and has exalted the Humble.

Eſurientes implevit bonis: * & divites dimiſit inanes.

The Hungry he has fill'd with good Things: and the Rich he has ſent away empty.

Suſcepit *Iſrael* puerum ſuum; * recordatus miſericordiæ ſuæ.

He has protected his Servant *Iſrael*, remembering his Mercy.

Sicut locutus eſt ad patres noſtres, * *Abraham*, & ſemini ejus in ſæcula.

As he ſpoke to our Fathers, to *Abraham*, and his Poſterity for ever.

*Ant.* Scriptum eſt enim, percutiam paſtorem, & diſpergentur oves gregis: poſtquam autem reſurrexero, præcedam vos in *Galilæum:* ibi me videbitis, dicit Dominus.

*Ant.* For it is written, I will ſtrike the Shepherd, and the Sheep of the Flock ſhall be diſperſed: but after I ſhall riſe again, I will go before you into *Galilee:* There you ſhall ſee me, ſays our Lord.

## The PRAYER.

OMnipotens ſempiterne Deus, qui humano generi, ad imitandum humilitatis exemplum, ſalvatorem noſ-

ALmighty and everlaſting God, who would'ſt have our Saviour take upon him our Fleſh, and ſuffer on a Croſs, to give

give Mankind an Example of Humility: mercifully grant, that we may improve by the Inſtructions of his Patience, and have a Part in his Reſurrection. Thro' the ſame Lord.

*V.* The Lord be with you. *R.* And with thy Spirit, *V.* Let us bleſs our Lord. *R.* Thanks be to God. *V.* May the Souls of the Faithful, thro' the Mercy of God, reſt in Peace. *R.* Amen.

trum carnem ſumere, & crucem ſubire feciſti: concede propitius, ut & patientiæ ipſius habere documenta, & reſurrectionis conſortia mereamur. Per eundem Dominum.

*V.* Dominus vobiſcum. *R.* Et cum ſpiritu tuo. *V.* Benedicamus Domino. *R.* Deo gratias. *V.* Fidelium animæ, per miſericordiam Dei, requieſcant in pace. *R.* Amen.

COM-

# COMPLIN.

*Lector incipit:* Jube Domne, benedicere.

*Benedictio:* Noctem quietam & finem perfectum concedat nobis Dominus omnipotens. *R.* Amen.

*The Reader begins:* Pray, Father, give me your Bleſſing.

*The Bleſſing:* May our Almighty Lord grant us a quiet Night, and a happy End. *R.* Amen.

*The ſhort* LESSON, 1 *Pet.* 5.

FRatres, ſobrii eſtote & vigilate: quia adverſarius veſter diabolus tamquam leo rugiens circuit, quærens quem devoret, cui reſiſtite, fortes in fide---Tu autem, Domine, miſerere nobis. *R.* Deo gratias.

BRethren, be ſober, and watch: becauſe your Adverſary the Devil goes about like a roaring Lion, ſeeking whom he may devour; whom reſiſt, being ſtrong in Faith.--And thou, O Lord, have Mercy on us. *R.* Thanks be to God.

*V.* Adjutorium noſtrum in nomine Domini. *R.* Qui fecit cœlum & terram.

*V.* Our Help is in the Name of the Lord. *R.* Who hath made Heaven and Earth.

Pater noſter, *Secreto.*

Our Father, *Secretly.*

*Then the Prieſt makes the Confeſſion:*

Confiteor Deo omnipotenti, &c.

I confeſs to Almighty God, &c.

The

*The Choir Anſwers:*

Almighty God have Mercy on you, forgive you your Sins, and bring you to Life everlaſting. *R.* Amen.

Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis perducat te ad vitam æternam. *R.* Amen.

*Then it repeats the Confeſſion.*

I confeſs to Almighty God, to bleſſed *Mary*, ever Virgin, to bleſſed *Michael the Archangel*, to bleſſed *John the Baptiſt* to the holy Apoſtles *Peter* and *Paul*, to all the Saints and to you Father, that I have very much ſinned in Thought, Word, and Deed, thro' my Fault, thro' my Fault, thro' my very great Fault. Therefore I beſeech bleſſed *Mary* ever Virgin, bleſſed *Michael the Archangel*, bleſſed *John the Baptiſt*, the holy Apoſtles *Peter* and *Paul*, all the Saints, and you Father, to pray for me to our Lord God.

Confiteor Deo omnipotenti, beatæ *Mariæ* ſemper virgini, beato *Michaeli Archangelo*, beato *Joanni Baptiſtæ*, ſanctis apoſtolis *Petro* & *Paulo*, omnibus ſanctis, & tibi pater, quia peccavi nimis cogitatione, verbo & opere, mea culpâ, mea culpâ, mea maxima culpâ. Ideo precor beatam *Mariam* ſemper virginem, beatum *Michaelem Archangelum*, beatum *Joannem Baptiſtam*, ſanctos apoſtolos *Petrum* & *Paulum*, omnes ſanctos, & te pater, orare pro me ad Dominum Deum noſtrum.

*The Choir having ended the Confeſſion, the Prieſt ſays:*

Almighty God have Mercy on you, forgive

Miſereatur veſtri omnipotens Deus, & dimiſſis

missis peccatis vestris perducat vos ad vitam æternam. *R.* Amen.

Indulgentiam, absolutionem, & remissionem peccatorum nostrorum tribuat nobis omnipotens & misericors Dominus. *R.* Amen.

*V.* COnverte nos, Deus, salutaris noster. *R.* Et averte iram tuam à nobis. *V.* Deus, in adjutorium meum intende. *R.* Domine ad adjuvandum me festina. Gloria Patri, *&c.*

Laus tibi, Domine, Rex æternæ gloriæ.

*Ant.* Miserere.

you your Sins, and bring you to Life everlasting. *R.* Amen.

May our Almighty and Merciful Lord grant us the Pardon, the Absolution, and the Remission of our Sins. *R.* Amen.

*V.* COnvert us, O God, our Saviour. *R.* And turn away thy Anger from us. *V.* O God, come to my Assistance. *R.* O Lord, make haste to help me. Glory be to the Father, *&c.*

Praise be to thee, O Lord, King of eternal Glory.

*Ant.* Have Mercy.

## PSALM IV.

CUM invocarem exaudavit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei, * & exaudi orationem meam.

Filii hominum, usquequo gravi corde? * Ut quid diligitis vanitatem & quæritis mendacium?

Et scitote, quoniam

WHEN I invocated the God of my Justice heard me: in Tribulation thou hast enlarged me.

Have Mercy on me, and hear my Prayer.

Ye Sons of Men, how long have you heavy Hearts? Why do you love Vanity, and seek Lying?

And know, that the Lord

Lord has made his Holy One marvellous: the Lord will hear me when I ſhall cry to him.

Be ye angry, and ſin not: The Things that you ſay in your Hearts, in your Chambers be ye ſorry for.

Offer a Sacrifice of Juſtice, and hope in the Lord: many ſay: Who ſhews us good things?

The Light of thy Countenance, O Lord, is ſigned upon us: thou haſt given Gladneſs in my Heart.

By the Fruit of their Corn, Wine and Oil, they are multiplied.

In Peace I will both ſleep and reſt.

Becauſe thou, O Lord, hath ſingularly ſettled me in Hope.

mirificavit Dominus ſanctam ſuum: * Dominus exaudiet me cum clamavero ad eum.

Iraſcimini & nolite peccare: * quæ dicitis in cordibus veſtris in cubilibus veſtris compungimini.

Sacrificate ſacrificium juſtitiæ, & ſperate in Domino: * multi dicunt, Quis oſtendit nobis bona?

Signatum eſt ſuper nos lumen vultus tui, Domine: * dediſti lætitiam in corde meo.

A fructu frumenti, vini, & olei ſui * multiplicati ſunt.

In pace in idipſum * dormiam & requieſcam.

Quoniam tu, Domine: ſingulariter in ſpe * conſtituiſti me.

## PSALM XXX.

IN thee, O Lord, I have hoped, let me not be confounded for ever: in thy Juſtice deliver me.

Incline thine Ear to me: make haſte to deliver me.

Be unto me a protec-

IN te, Domine, ſperavi, non confundar in æternum: * in juſtitia tua libera me.

Inclina ad me aurem tuam: * accelera ut eruas me.

Eſto mihi in Deum pro-

protectorem, & in domum refugii. * ut ſalvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * & propter nomen tuum deduces me, & enutries me.

Educes me de laqueo hoc quem abſconderunt mihi, * quoniam tu es protector meus.

In manus tuas commendo ſpiritum meum: * redemiſti me, Domine, Deus veritatis.

ting God, and a Houſe of Refuge that thou may'ſt ſave me.

Becauſe thou art my Strength and my Refuge: and for thy name thou wilt conduct me, and wilt nouriſh me.

Thou wilt bring me out of the Snare which they have hid for me, becauſe thou art my Protector.

Into thy Hands I commend my Spirit: thou haſt redeemed me, O Lord God of Truth.

## PSALM XC.

QUI habitat in adjutorio altiſſimi, * in protectione Dei cœli commorabitur.

Dicet Domino: ſuſceptor meus es tu & refugium meum: * Deus meus, ſperabo in eum.

Quoniam ipſe liberavit me de laqueo venantium, * & à verbo aſpero.

Scapulis ſuis obumbrabit tibi, * & ſub pennis ejus ſperabis.

HE that dwells in the help of the Higheſt, ſhall abide in the Protection of the God of heaven.

He ſhall ſay to thee, Lord: thou art my Protector and my Refuge: my God, I will hope in him.

Becauſe he has delivered me from the Snare of the Hunters, and from the ſharp Word.

With his Shoulders he will overſhadow thee, and under his Wings thou ſhalt hope.

With a Shield ſhall this Truth encompaſs thee: thou ſhalt not be afraid of the Fear in the Night.

Of the Arrow flying in the Day, of Buſineſs walking in Darkneſs, of Invaſion, and of the mid-day Devil.

A Thouſand ſhall fall on thy Side, and ten thouſand on thy Right-hand: but to thee it ſhall not approach.

But thou ſhalt conſider with thy eyes, and ſhalt ſee the Tribulation of Sinners.

Becauſe thou, O Lord art my Hope: thou haſt made the Higheſt thy Refuge.

There ſhall come no Evil to thee, and the Scourge ſhall not approach thy Tabernacle.

Becauſe he has given his Angels charge of thee, that they keep thee in all thy Ways.

They ſhall bear thee in their Hands, leſt perhaps thou knock thy Foot againſt a Stone.

Thou ſhalt walk upon the Aſp and the Baſiliſk,

Scuto circumdabit te veritas ejus: * non timebis à timore nocturno.

A ſagitta volante in die, à negotio perambulante in tenebris, * ab incurſu, & dæmonio meridiano.

Cadent à latere tuo mille, & decem millia á dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis conſiderabis, * & retributionem peccatorum videbis.

Quoniam tu es Domine, ſpes mea: * altiſſimum poſuiſti refugium tuum.

Non accedet ad te malum, * & flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis ſuis mandavit de te, * ut cuſtodiant te in omnibus viis tuis.

In manibus portabunt te * ne forte offendas ad lapidem pedem tuum.

Super aſpidem & baſiliſcum ambulabis * &

conculcabis

conculcabis leonem & draconem,

Quoniam in me ſperavit liberabo eum; * protegam eum quoniam cognovit nemen meum.

Clamabit ad me, & ego exaudiam eum; * cum ipſo ſum in tribulatione; eripiam eum, & glorificabo eum.

Longitudine dierum replebo eum, * & oſtendam illi ſalutare meum.

and thou ſhalt tread upon the Lion and the Dragon.

Becauſe he has hoped in me I will deliver him: I will protect him becauſe he has known my Name.

He ſhall cry to me, and I will hear him; I am with him in Tribulation; I will deliver him, and will glorify him.

I will repleniſh him with Length of Days, and I will ſhew him my Salvation.

## PSALM. CXXXIII.

ECCE nunc benedicite Dominum * omnes ſervi Domini.

Qui ſtatis in domo Domini, * in atriis domus Dei noſtri.

In noctibus extollite manus veſtras in ſancta, * & benedicite Dominum.

Benedicat te Dominus ex *Sion*, * qui fecit cælum & terram.

*Ant.* Miſerere mihi Domine, & exaudi orationem meam.

BEhold now bleſs the Lord, all ye Servants of the Lord.

Who ſtand in the Houſe of the Lord, in the Courts of the Houſe of our God.

In the Night liſt up your Hands towards the Holy Places, and bleſs the Lord.

The Lord bleſs thee from *Sion*, who made Heaven and Earth.

*Ant.* Have Mercy on me, O Lord, and hear my Prayer.

## The HYMN.

TO thee, before the close of Day,
Creator of the World we pray:
With wonted Mercy us direct,
And from Nocturnal Harms protect.
Let no vain Dreams disturb our Sleep.
And nightly Phantoms from us keep:
*Satan* suppress, that by his Wiles.
Our Bodies know not what defiles
Merciful Father, bend thy Ear;
Cœqual Son, our Prayers hear;
O holy Spirit, hear our Cry,
Who live all three eternally. Amen.

TE lucis, ante terminum,
Rerum Creator, poscimus:
Ut pro tua clementia,
Sis præsul & custodia.
Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta, Pater piissime;
Patrique compar unice;
Cum Spiritu Paraclito,
Regnans per omne sæculum. Amen,

*The little Chapter*, Jerem. 14.

THOU art in us, O Lord, and thy holy Name has been invoked upon us, forsake us not, O Lord our God.

TU autem in nobis es, Domine, & nomen sanctum tuum invocatum est super nos, ne derelinquas nos, Domine Deus noster.

*The Short B.* Into thy Hands, O Lord, I com-

*R. breve.* In manus tuas, Domine, commendo

mendo ſpiritum meum. In manus tuas, Domine, commendo ſpiritum meum. *V.* Redemiſti nos, Domine Deus veritatis. Commendo ſpiritum meum. In manus tuas. Domine, commendo Spiritum meum.

*V.* Cuſtodi nos, Domine, ut pupillam oculi. *R.* Sub umbra altarum tuarum protege nos.

*Ant.* Salva nos.

mend my Spirit. Into thy Hands, O Lord, I commend my Spirit. *V.* Thou haſt redeemed us, O Lord God of Truth I commend my Spirit. Into thy Hands, O Lord, I commend my Spirit.

*V.* Preſerve us, O Lord, as the Apple of thy Eye. *R.* Shelter us under the Shadow of thy Wings.

*Ant.* Save us.

*The Song of* Simeon, *called the* Nunc dimittis.

LUKE 2.

NUNC dimittis ſervum tuum, Domine, * ſecundum verbum tuum in pace:

Qui viderunt oculi mei * ſalutare tuum;

Quod paraſti * ante faciem omnium populorum;

Lumen ad revelationem *Gentium*, * & gloriam plebs tuæ *Iſrael*.

Gloria Patri, *&c.*

*Ant.* Salva nos, Do-

NOW thou didſt diſmiſs thy Servant, O Lord, according to thy Word in Peace.

Becauſe my Eyes have ſeen thy Salvation.

Which thou haſt prepared before the Face of all People.

A Light to the Illumination of the *Gentiles*, and to the Glory of thy People *Iſrael*.

Glory be to the Father, *&c.*

*Ant.* Save us, O Lord.

waking

waking and keep us ſleeping, that we may watch with Chriſt, and reſt in Peace.

mine, vigilantes, cuſtodi nos dormientes, ut vigilemus cum Chriſto, & requieſcamus in pace.

Lord have Mercy on us. Chriſt have Mercy on us. Lord have Mercy on us. Our Father, *Secretly*. *V*. And lead us not into Temptation. *R*. But deliver us from Evil. I believe in God, *Secretly*. *V*. The Reſurrection of the Body. *R*. Life everlaſting. Amen.

Kyrie eleiſon, Chriſte eleiſon. Kyrie eleiſon. Pater noſter *Secreto*. *V*. Et ne nos inducas in tentationem. *R*. Sed libera nos à malo. Credo in Deum. *Secreto*. *V*. Carnis reſurrectionem. *R*. Vitam æternam. Amen.

*V*. Thou art bleſſed, O Lord, the God of our Fathers. *R*. And thou art worthy of Praiſe, and glorious for ever. *V*. Let us bleſs the Father and the Son, with the Holy Ghoſt. *R*. Let us praiſe and extol them for ever. *V*. Thou art bleſſed, O Lord, in the Firmament of Haaven. *R*. And thou art worthy of Praiſe, glorious, and to be extolled for ever. *V*. Our Almighty and merciful Lord bleſs and preſerve us. *R*. Amen.

*V*. Benedictus es, Domine Deus patrum noſtrorum. *R*. Et laudabilis & glorioſus in ſæcula. *V*. Benedicamus Patrem & Filium, cum Sancto Spiritu. *R*. Laudemus & ſuper exaltemus eum in ſæcula. *V*. Benedictus es, Domine, in firmamento cœli. *R*. Et laudabilis, & glorioſus, & ſuperexaltatus in ſæcula. *V*. Benedicat & cuſtodiat nos, omnipotens & miſericors Dominus. *R*. Amen.

*V*. Vouchſafe, O Lord, to keep us this Night. *R*.

*V*. Dignare, Domine, nocte iſta, *R*. Sine peccato

peccato nos cuſtodire. *V.* Miſerere noſtri. Domine. *R.* Miſerere noſtri. *V.* Fiat miſericordia tua, Domine, ſuper nos. *R.* Quemadmodum ſperavimus in te. *V.* Domine, exaudi orationem meam. *R.* Et clamor meus ad te veniat. *V.* Dominus vobiſcum. *R.* Et cum ſpiritu tuo.

Without Sin. *V.* Have Mercy on us, O Lord. *R.* Have Mercy on us. *V.* Let thy Mercy, O Lord, be ſhewn upon us. *R.* As we have put our Truſt in thee. *V.* O Lord, hear my Prayer. *R.* And let my cry come to thee. *V.* Our Lord be with you. *R.* And with thy Spirit.

Oremus.

VISITA, quæſumus, Domine habitationem iſtam & omnes inſidias inimici ab ea longe repelle: angeli tui ſancti habitent in ea, qui nos in pace cuſtodiant: & benedictio tua ſit ſuper nos ſemper. Per Dominum noſtrum.

*V.* Dominus vobiſcum. *R.* Et cum ſpiritu tuo. *V.* Benedicamus Domino. *R.* Deo gratias. *Benedictio*: Benedicat & cuſtodiat nos omnipotens & miſericors Dominus, Pater, & Filius, & Spiritus Sanctus. *R.* Amen.

Let us pray.

VISIT, we beſeech thee, O Lord, this Habitation, and remove far from it all the Snares of the Enemy: let thy holy Angels dwell in it, to preſerve us in Peace; and let thy bleſſing be always upon us. Through our Lord.

*V.* Our Lord be with you. *R.* And with thy Spirit. *V.* Let us bleſs our Lord. *R.* Thanks be to God. *The Bleſſing*: Our Almighty and merciful Lord, Father, Son, and Holy Ghoſt bleſs and preſerve us. *R.* Amen.

The

The ANTIPHON.

HAIL *Mary*, Queen of heav'nly Spheres:
Hail, whom th' Angelic Hoſt reveres:
Hail fruitful Root: hail ſacred Gate;
Whence the World's Light derives its Date;
O Glorious Maid, with Beauty bleſt,
May Joys eternal fill thy breaſt:
Thus crown'd with Beauty and with Joy,
Thy Prayers with *Chriſt* for us employ.

*V.* Vouchſafe, O ſacred Virgin, to accept of my Praiſes. *R.* Give me Power againſt thy Enemies.

ANTIPHONA.

AVE, Regina cælorum:
Ave domina Angelorum:
Salva radix: ſalve porta;
Ex quo mundo lux eſt orta.
Gaude, virgo, gloriosa,
Super omnes ſpecioſa:
Vale, ô valdé decora,
Et pro nobis *Chriſtum* exora.

*V.* Dignare me laudare te, virgo, ſacrata. *R.* Da mihi virtutem contra hoſtes tuos.

Let us pray.

GRant us, O merciful God, Stregth againſt all our Weakneſs; that we, who celebrate the Memory of the Holy Mother of God, may by the Help of her Interceſſion riſe again from our Iniquities. Thro' the ſame *Chriſt* our Lord. *R.* Amen.

Oremus.

CONcede miſericors Deus, fragilitati noſtræ præſidium: ut qui ſanctæ Dei genitricis memoriam agimus interceſſionis ejus auxilio à noſtris iniquitatibus reſurgamus. Per eundem *Chriſtum* Dominum noſtrum. *R.* Amen.

MON-

*V.* Divinum auxilium maneat ſemper nobiſcum.
*R.* Amen.

*V.* May the divine Aſſiſtance always remain with us. *R.* Amen.

Our Father, Hail Mary, I believe in God, *In ſecret.*

The HYMN.

STabat mater dolorosa
Juxta crucem lacrymosa
Dum pendebat filius.

Cujus animam gementem,
Contriſtatam, & dolentem
Per tranſivit gladius.

O quam triſtis & afflicta,
Fuit illa benedicta
Mater unigeniti.

Quæ mœrebat, & dolebat,
Et tremebat, cum videbat
Nati pœnas inclyti.

Quis eſt homo, qui non fleret
Chriſti matrem ſi videret
In tanto ſupplicio?

Quis poſſet non contriſtari,

UNder the world redeeming rood,
The moſt afflicted mother ſtood,
Mixing her tears with her ſon's blood.

As that flow'd down from ev'ry part,
Of all his wounds ſhe felt the ſmart,
What pierc'd his body pierc'd her heart.

Who can with tearleſs eyes look on,
When ſuch a mother, ſuch a ſon,
Wounded and gaſping, does bemoan.

O worſe than Jewiſh heart that ſhou'd,
Unmov'd behold the double flood
Of *Mary's* tears, of *Jeſus'* blood.

Alas, our ſins they were not his
In this atoning ſacrifice,
For which he bleeds, for which he dies.

When graves did open, rocks were rent,

When nature and each element
His torments, and her grief reſent.
Shall man the cauſe of all his pain
And all his grief, ſhall ſinful man
Alone inſenſible remain?
Ah, pious mother, teach my heart
Of ſighs and tears the holy art,
And in thy grief to bear a part.
That ſword of grief which paſſed thro'
Thy very ſoul, O may it now
Upon my heart a wound beſtow.
Great queen of ſorrows in thy train
Let me a mourner's place obtain,
With tears to cleanſe all ſinful ſtain.
To heal the leproſy of ſin,
We muſt the cure with tears begin,
All fleſh corrupt without their brine.
Refuge of ſinners, grant that we
May tread thy ſteps; and let it be

Piam matrem contemplari
Dolentem cum filio?
Pro peccatis ſuæ gentis
Vidit Jeſum in tormentis,
Et flagellis ſubditum.
Vidit ſuum dulcem natum
Morientem, deſolatum,
Dum emiſit ſpiritum.
Eia mater fons amoris,
Me ſentire vim doloris
Fac, ut tecum lugeam.
Fac, ut ardeat cor meum.
In amando Chriſtum Deum,
Ut ſibi complaceam.
Sancta mater iſtud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui nati vulnerati,
Tam dignati pro me pati

Pœnas

Pœnas mecum divide.

Fac me vere tecum
flere,
Crucifixo condolere,

Donec ego vixero.

Juxta crucem tecum
ſtare,
Te libenter ſociare

In planctu deſidero.

Virgo virginum præ-
clara,
Mihi jam non ſis amara,
Fac me tecum plangere.

Fac ut portem Chriſti
mortem.
Paſſionis fac conſortem,

Et plagas recolere.

Fac me plagis vulne-
rari
Cruce hac inebriari,
Ob amorem filii.
Inflammatus, & accen-
ſus,
Per te virgo ſim defen-
ſus
In die Judicii.
Fac me cruce cuſto-
diri,

Our ſorrow not to grieve
like thee.
O may the wounds of
thy dear ſon
Our contrite hearts poſ-
ſeſs alone,
And all terrene affections
drown.
Thoſe wounds which
now the ſtars outſhine
Thoſe furnaces of love
divine,
May they our droſſy ſouls
refine.
And on us ſuch impreſ-
ſion make,
That we of ſuff'ring for
his ſake
May joyfully our portion
take.
Let us his proper
badge put on,
Let's glory in the croſs
alone,
By which he marks us
for his own.
That when the dread-
ful trials come,
For every Man to hear
his doom,
On his Right Hand we
may find Room.
O hear us *Mary*, *Jeſus*
hear
Our humble prayers, ſe-
cure our fear,

When

When thou in judgment ſhalt appear
Now give us ſorrow, give us love
That ſo prepar'd we may remove,
When call'd, to the bleſs'd world above.

Morte Chriſti præmuniri
Confoveri gratia.
Quando corpus morietur,
Fac ut animæ donetur
Paradiſi gloria. Amen.

*V.* A ſword has pierced thy own ſoul.
*R.* That the thoughts of many hearts may be reveal'd.

*V.* Tuam ipſius animam pertranſivit gladius.
*R.* Ut revelentur ex multis cordibus cogitationes.

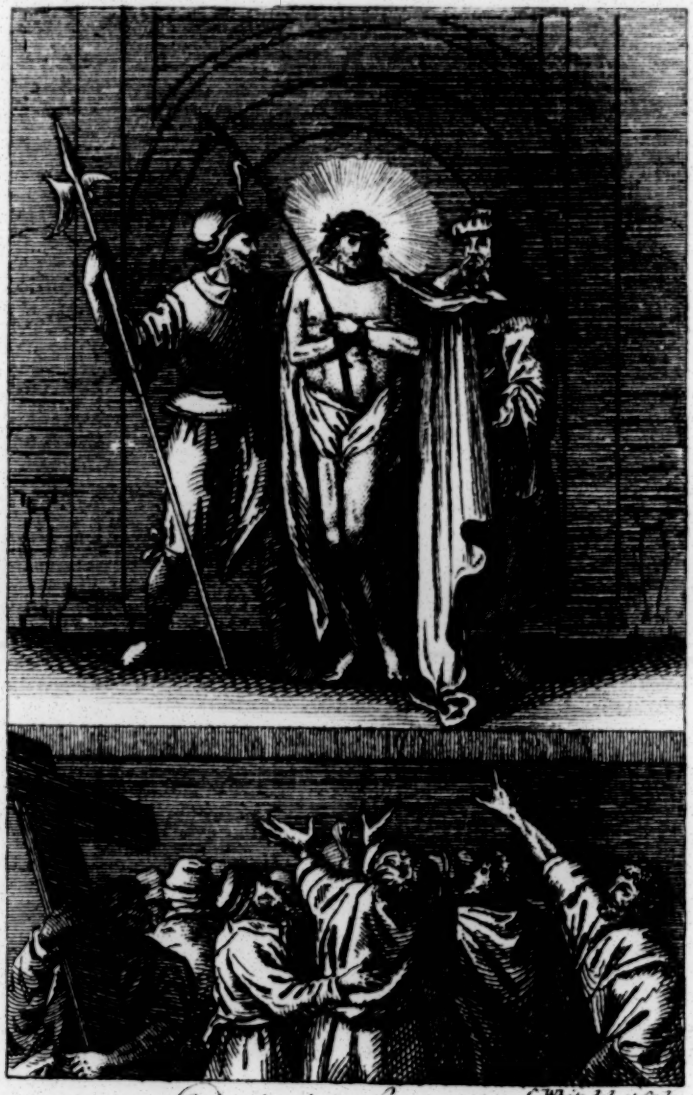
Let us pray.

O GOD, in whoſe paſſion, according to *Simeon*'s Prophecy, the Sword of Sorrow pierced the moſt ſweet Soul of the glorious Virgin and Mother *Mary*: mercifully grant, that we who with honour celebrate her ſorrows and Sufferings, may by the glorious Merits and Prayers of all the Saints, who have faithfully ſtood by thy Croſs, obtain the happy Effect of thy Paſſion. Who liveſt, *&c.*

Oremus.

DEUS, in cujus paſſione ſecundum Simeonis prophetiam, dulciſſimam animam gloriofæ virginis, & matris Mariæ doloris gladius pertranſivit: concede propitius; ut qui tranſfixionem ejus & paſſionem venerando recolimus, glorioſis meritis, & precibus omnium ſanctorum cruci fideliter aſtantium, intercedentibus, paſſionis tuæ affectum felicem conſequamur. Qui vivis,

*Domine ſalvum fac*, &c. *Tantum ergo*, &c. *with the reſt at the Benediction*, p. 443, *to* 446.



C. White del. et sculp.

Behold the Man.

# MONDAY IN HOLY-WEEK.

*The Prieſt begins the Maſs at the Foot of the Altar, as p.* 19, *till he comes to*

*The Introit.*

JUDICIA, Domine, nocentes me, expugna impugnates me: apprehende arma & ſcutum, & exurge in adjutorium meum, Domine, virtus ſalutis meæ. *Pſ.* Effunde frameam, & conclude adverſus eos qui perſequuntur me: dic animæ meæ: Salus tua ego ſum. Judica, Domine, *&c.*

JUDGE, O Lord, thoſe that hurt me, defeat thoſe that aſſault me: take thy Armour and Shield, and come to my Aſſiſtance, O Lord, the Strength of my Salvation. *The Pſalm.* Draw thy Sword, and hold it againſt thoſe that perſecute me: ſay to my Soul: I am thy Salvation: Judge, O Lord, *&c.*

*Kyrie eleiſon*, as before, *p.* 22.

Oremus.

DA, quæſumus, omnipotens Deus, ut qui in tot adverſis ex noſtra

Let us pray.

GRANT, we beſeech thee, Almighty God, that we, who through

our Weakneſs faint under ſo many Adverſities, may recover by the Paſſion of thy only begotten Son. Who with Thee and the Holy Ghoſt lives and reigns one God for ever and ever. *R.* Amen.

infirmitate deficimus, intercedente unigeniti Filii tui paſſione reſpiremus, Qui tecum vivit & regnat in unitate Spiritûs Sancti Deus. Per omnia ſæcula ſæculorum. *R.* Amen.

*Then is ſaid either the Prayer againſt the Perſecutors of the Church, or, The Prayer for the Pope, as below.*

BE appeaſed, we beſeech thee, O Lord, and hear the Prayers of thy Church, that being delivered from all Adverſity and Errors, it may ſerve Thee in ſecure Liberty, through our Lord, *&c.*

ECcleſiæ tuæ, quæſumus, Domine, preces placatus admitte: ut deſtructis adverſitatibus & erroribus univerſis, ſecura tibi ſerviat libertate. Per Dominum noſtrum, *&c.*

*The Prayer for the Pope.*

O God, the Paſtor and Governor of all the Faithful, mercifully regard thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church: give him Grace, we beſeech thee, to profit by Word and Example, all that are under his charge; that both he and the Flock com-

DEUS, omnium Fidelium paſtor & rector, famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, propitius reſpice: da ei, quæſumus, verbo, et exemplo, quibus præeſt proficere; ut ad vitam una cum grege ſibi credito, perveniat ſempiternam. Per Dominum

num noſtrum *Jeſum Chriſtum, &c.*

mitted to him may come to Life everlaſting. Thro' our Lord, *&c.*

*Lectio* Iſaiæ *Prophetæ,* cap. 50.

IN diebus illis, dixit *Iſaias:* Dominus Deus aperuit mihi aurem, ego autem non contradico: retrorſum non abii Corpus meum dedi percutientibus, & genas meas vellentibus: faciem, meam non averti ab increpantibus & conſpuentibus in me. Dominus Deus auxiliator meus, ideo non ſum confuſus: Ideo poſui faciem meam, ut petram duriſſimam, & ſcio, quoniam non confundar. Juxta eſt qui juſtificat me, quis contradicet mihi? Stemus ſimul, quis eſt adverſarius meus? Accedat ad me. Ecce Dominus Deus auxiliator meus, quis eſt qui condemnet me? Ecce omnes quaſi veſtimentum conterentur, tinea comedet eos. Quis ex vobis timens

*The Leſſon out of the Prophet* Iſaias, Chap. 50.

IN thoſe days, *Iſaias* ſaid: The Lord God has opened my ear, and I do not contradict him: I am not gone backward. I have given my Body to thoſe that ſtrike me, and my Cheeks to thoſe that pluck them: I have not turned away my Face from thoſe that abuſe and ſpit on me. The Lord God is my Helper, therefore I have not been confounded: therefore I have made my Face like a moſt hard Rock, and I know that I ſhall not be confounded. He is nigh that juſtifies me, who will contradict me; let us ſtand together, who is my Adverſary? Let him come to me. Behold the Lord God is my Helper, who is he that will condemn me? Behold they ſhall all be deſtroyed as a Garment;

the Moth will eat them. Which of you fears the Lord, and hears the voice of his Servant? He that has walked in Darkneſs, and has no Light, let him hope in the Name of the Lord, and rely on his God.

*The Gradual.* Ariſe, O Lord, and attend to my Judgment, to my cauſe, my God and my Lord. *V.* Draw thy Sword, and hold it againſt thoſe that perſecute me.

*The Tract.* O Lord, render not to us according to the Sins we have committed, nor according to our Iniqeities. *V.* O Lord, remember not our former Iniquities: let thy Mercies ſpeedily prevent us; becauſe we are become exceeding poor. *R.* Help us, O God our Saviour: and for the Glory of thy Name, O Lord, deliver us: and pardon us our Sins for the ſake of thy Name.

Dominum audiens vocem ſervi ſui? Qui ambulavit in tenebris, & non eſt lumen ei, ſperet in nomine Domini, & innitatur ſuper Deum ſuum.

*Graduale.* Exurge, Domine & intende judicio meo, Deus meus, & Dominus meus, in cauſam meam. *V.* Effunde frameam, & conclude adverſus eos qui me perſequuntur.

*Tractus.* Domine, non ſecundum peccata noſtra, quæ fecimus nos, neque ſecundúm iniquitates noſtras retribuas nobis. *V.* Domine, ne memineris iniquarum noſtrarum antiquarum: cito anticipent nos miſericordiæ tuæ, quia pauperes facti ſumus nimis. *R.* Adjuva nos, Deus ſalutaris noſter: & propter gloriam, nominis tuis, Domine, libera nos: & propitius eſto peccatis noſtris, propter nomen tuum.

*Munda cor meum*, and *Jube Domine benedicere*, as p. 43,

*Sequentia*

*Sequentia ſancti Evangelii ſecundum Joannem*, Cap. 12.

ANTE ſex dies Paſchæ, venit *Jeſus Bethaniam*, ubi *Lazarus* fuerat mortuus, quem ſuſcitavit *Jeſus*. Fecerunt autem ei cœnam ibi: & *Martha* miniſtrabat, *Lazarus* verò unus erat ex diſcumbentibus cum eo. *Maria* ergo accepit libram unguenti nardi piſtici pretioſi, & unxit pedes *Jeſu*, & exterſit pedes ejus capillis ſuis: & domus impleta eſt ex odore unguenti. Dixit ergo unus ex diſcipulis ejus, *Judas Iſcariotes* qui erat eum traditurus: Quare hoc unguentum non veniit trecentis denariis, & datum eſt egenis: Dixit autem hoc, non quia de egenis pertinebat ad eum, ſed quia fur erat, & loculos habens, ea quæ mittebantur, portabat. Dixit ergo *Jeſus*: Sine illam, ut in diem ſepulturæ meæ

*A Continuation of the holy Goſpel, according to St.* John, *Chap.* 12.

SIX Days before the Paſſover, *Jeſus* came to *Bethania*, where *Lazarus* died, whom *Jeſus* raiſed. And they made a Supper for him there: and *Martha* ſerved him, and *Lazarus* was one of thoſe that were at Table with him. And *Mary* took a Pound of precious Ointment of true Nard, and anointed the Feet of *Jeſus* and wiped his Feet with her Hair; and the Houſe was filled with the Odour of the Ointment. Therefore one of his Diſciples, *Juaas Iſcariot* that was to betray him, ſaid; Why was not this Ointment ſold for three hundred Pence, and given to the Poor? And he ſaid this, not becauſe he cared for the Poor, but becauſe he was a Thief, and having the Purſe, carried the Things that were put in. *Jeſus* therefore ſaid: Let her alone, that ſhe may keep it for the Day of my Burial

Burial. For ye have the Poor always with you: but me ye have not always. And a great Multitude of the *Jews* knew that he was there: and they came not for *Jeſus* only, but to ſee *Lazarus*, whom he had riſen from the Dead.

ſervet illud. Pauperes enim ſemper habetis vobiſcum: me autem non ſemper habetis. Cognovit ergo turba multa ex *Judæis*, quia illic eſt: & venerunt non propter *Jeſum* tantum, ſed ut *Lazarum*, viderent, quem ſuſcitavit à mortuis.

*The Offertory.* Deliver me from my Enemies, O Lord: To Thee I have fled, teach me to do thy Will: becauſe thou art my God.

*Offertorium.* Eripe me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

Suſcipe, *as before*, p. 50. *till he comes to the Prayer call'd*

## The SECRET.

GRANT, Almighty God, that being purified by the powerful Virtue of theſe Sacrifices, we may arrive with greater Purity to their Fountain. Thro' our Lord, *&c.*

HÆC ſacrificia nos omnipotens Deus, potenti virtute mundatos, ad ſuum faciant puriores venire principium. Per Dominum noſtrum, *&c.*

*The Secret againſt the Perſecutors of the Church.*

PROTECT us, O Lord, who celebrate thy Myſteries: that applying ourſelves to divine Things, we may ſerve Thee both

PRotege nos, Domine tuis myſteriis ſervientes: ut divinis rebus inhærentes, & corpore tibi famulemur & mente,

mente. Per Dominum noſtrum, &c.

in Soul and Body. Thro' our Lord, &c.

*Or for the Pope.*

OBlatis, quæſumus, Domine, placare muneribus: & famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, aſſidua protectione guberna Per. Dominum noſtrum, &c.

BE appeaſed, O Lord, we beſeech thee, by theſe Offerings; and govern by thy continual Protection thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church. Thro' our Lord, &c.

*The Preface and Canon as from* p. 52, *to* p. 67, *till he comes to*

*Communio.* Erubeſcant & revereantur ſimul, qui gratulantur malis meis: induantur pudore, & reverentia, qui maligna loquuntur adverſus me.

*The Communion.* Let them bluſh and be aſhamed together, who rejoice at my Evils; let them be cloathed with Confuſion and ſhame, that ſpeak malicious Things againſt me.

*The Prayer Called the Poſt Communion.*

PRæbeant nobis, Domine, divinum tua ſancta fervorem: quo eorum pariter & actu delectemur & fructu. Per Dominum noſtrum, &c.

LET thy holy Myſteries, O Lord, inſpire us with thy divine Fervour: that we may delight both in their Effect and Celebration. Thro' our Lord, &c.

*The*

*The Poſt-communion againſt the Perſecutors of the Church.*

O Lord our God, we beſeech thee to preſerve thoſe from human Dangers, to whom thou granteſt a divine Communion. Thro' our Lord, *&c.*

QUæſumus, Domine Deus noſter ut quos divina tribuis participatione gaudere, humanis non finas ſubjacere periculis. Per Dominum noſtrum, *&c.*

*Or for the Pope.*

LET this Participation of the divine Sacrament, O Lord, protect us, and always ſave and ſtrengthen thy Servant *N.* the ſupreme Paſtor of thy Church, together with the Flock committed to him. Thro' our Lord, *&c.*

HÆC nos, quæſumus, Domine, divini ſacramenti perceptio protegat, & famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, una cum commiſſo ſibi grege, ſalvet ſemper & muniat. Per Dominum noſtrum, *&c.*

*The Prayer over the People.*

Let us pray.

Bow down your Heads to God.

HELP us O God our Salvation: andgrant, that we may celebrate with Joy the Memory of thoſe Benefits, by which thou haſt been pleaſed to redeem us. Thro' our Lord, *&c.*

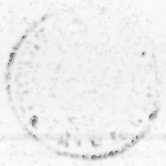
Oremus.

Humiliate capita veſtra Deo.

ADJUVA nos, Deus ſalutaris noſter: & ad beneficia recolenda, quibus nos inſtaurare dignatus es, tribue venire gaudentes. Per Dominum noſtrum.

*All the reſt as before,* p. 68.

TUESDAY



*The Agony of our Lord in the Garden.*

# TUESDAY

IN

# HOLY-WEEK.

*The Prieſt begins the Maſs at the Foot of the Altar, as* p. 19, *till he comes to*

*The Introit.*

NOS autem gloriari oportet in cruce Domini Noſtri *Jeſu Chriſti:* in quo eſt ſalus, vita & reſurrectio noſtra: per quem ſalvati & liberati ſumus. *Pſalmus.* Deus miſereatur noſtri, & benedicat nobis; illuminet vultum ſuum ſuper nos, & miſereatur noſtri. Nos autem, *&c.*

WE ought to glory in the Croſs of our Lord *Jeſus Chriſt:* in whom is our Salvation, Life and Reſurrection: by whom we have been ſaved and deliver'd. *The Pſalm.* May God have Mercy on us, and bleſs us: may he illuminate us with his Countenance and have Mercy on us. We ought, *&c.*

*Kyrie eleiſon,* as before, *p.* 22.

Oremus.

OMnipotens ſempiterne Deus, da nobis ita Dominicæ paſſionis ſacramenta pera-

Let us pray.

ALMIGHTY and everlaſting God, grant that we may ſo celebrate the Myſteries of our

Lord's Paſſion, as to obtain thy Pardon. Thro' the ſame Lord, &c.

gere: ut indulgentiam percipere mereamur. Per eundem Dominum noſtrum, &c.

*Then is ſaid the Prayer againſt the Perſecutors of the Church, or for the Pope, as* p. 98.

*The Leſſons out of the Prophet* Jeremy *Chap.* 11.

IN thoſe Days *Jeremy* ſaid: O Lord, thou haſt ſhewn me, and I have known it: then thou haſt diſcovered to me their Deſigns: And I was as a mild Lamb, that is carried for a Victim: and I knew not that they had formed Deſigns againſt me ſaying: Let us put Wood on his Bread, and turn him out of the Land of the Living, and let his Name be remembered no more. But thou, O Lord, of Hoſts, that judgeſt juſtly, and trieſt the Reins and Hearts let me ſee thy Vengeance upon them: for to thee I have diſcovered my Cauſe, O Lord my God.

*Lectio* Jeremiæ *Prophetæ Cap.* 11.

IN diebus illis: dixit *Jeremias*: Domine, demonſtraſti mihi, & cognovi: tunc oſtendiſti mihi ſtudia eorum. Et ego quaſi agnus manſuetus, qui portatur ad victimam: & non cognovi quia cogitaverunt ſuper me conſilia, dicentes: Mittamus lignum in panem ejus, & eradamus eum de terra viventium, & nomen ejus non memoretur amplius. Tu autem Domine ſabaoth, qui judicas juſte, & probas renes & corda, videam ultionem tuam ex eis; tibi enim revelavi cauſam meam, Domine Deus meus.

*The Gradual.* When they were troubleſome to me, I put on Hair-cloth,

*Graduale.* Ego autem, dum mihi moleſti eſſent, induebam me ci-

licio,

licio, & humiliabam in jejunio animam meam: & oratio mea in ſinu meo convertetur. *V.* Judica, Domine, nocentes me; expugna impugnantes me: apprehende arma & ſcutum, & exurge in adjutorium mihi.

and humbled my Soul in Faſting: and my Prayer will be returned into my Boſom. *V.* Judge, O Lord thoſe that hurt me, deſeat thoſe that aſſault me: take thy Armour and Shield, and come to my Aſſiſtance.

*Paſſio Domini noſtri* Jeſu Chriſti *ſecundum* Marcum, *Cap.* 14.

IN illo tempore: Erat *Paſcha* & *Azyma* poſt biduum: & quærebant ſummi ſacerdotes & ſcribæ, quomodo *Jeſum* dolo tenerent, & occiderent. Dicebant autem: Non in die feſto, ne forte tumultus fieret in populo. Et cum eſſet *Jeſus Bethaniæ* in domo *Simonis* leproſi, & recumberet: venit mulier habens alabaſtrum unguenti nardi ſpicati pretioſi, & fracto alabaſtro effudit ſuper caput ejus. Erant autem quidam indigne ferentes intra ſemetipſos, & dicentes: Ut quid perditio iſta un-

*The Paſſion of our Lord* Jeſus Chriſt *according to St.* Mark, *Chap.* 14.

AT that Time: After two Days was the *Paſſover* and the *Azymes:* and the Chief Prieſt and Scribes ſought how they might deceitfully ſeize on *Jeſus*, and put him to Death. And they ſaid; Not on the Feſtival-Day, leſt perhaps there ſhould be a Tumult among the People. And when *Jeſus* was at *Bethania*, in the Houſe of *Simon* the Leper, and at Table, there came a Woman that had an Alabaſter box of precious Ointment of Spikenard: and having broken the Alabaſter-box, ſhe pour'd it on his Head. And

there were ſome that were angry within themſelves, and ſaid: Why is there made that Waſte of the Ointment? For that Ointment might be ſold for more than three hundred Pence to be given to the Poor. And they murmur'd againſt her. But *Jeſus* ſaid: Let her alone why are ye troubleſome to her? She has done a good Work on me. For ye have the Poor always with you: and when ye will ye can do them good: but Me ye have not always. What ſhe had, ſhe had done: ſhe has anointed my Body beforehand for its Burial. Amen I ſay to you, whereſoever this Goſpel ſhall be preached in the whole World, what ſhe has done will alſo be related in Memory of her. And *Judas Iſcariot*, one of the Twelve, went to the Chief Prieſts, to betray him to them. Who were glad to hear it, and promiſed to give him Money. And he ſought how he might conveniently betray

guenti facta eſt? Poterat enim unguentum iſtud venundari pluſquam trecentis denariis, & dari pauperibus. Et fremebant in eam. *Jeſus* autem dixit: Sinite eam, quid illi moleſti eſtis? Bonum opus operata eſt in me. Semper enim pauperes habetis vobiſcum; & cum volueritis, poteſtis illis benefacere: me autem non ſemper habetis. Quod habuit hæc fecit: prævenit ungere corpus meum in ſepulturam. Amen dico vobis, ubicumque prædicatum fuerit Evangelium iſtud in univerſo mundo, & quod hæc fecit narrabitur in memoriam ejus. Et *Judas Iſcariotes* unus de duodecem abiit ad ſummos ſacerdotes, ut proderet cum illis. Qui audientes gaviſi ſunt: & promiſerunt ei pecuniam ſe daturos. Et quærebat quomodo illum opportune traderet. Et primo die *Azymorum* quando *Paſcha* immolabant,

labant, dicunt ei discipuli Quo vis eamus, & paremus tibi, ut manduces *Pascha?* Et mittit duos ex discipulis suis, & dicit eis Ite in civitatem, & occurret vobis homo lagenam aquæ bajulans, sequimini eum: & quocumque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi *Pascha* cum Discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum grande, stratum: & illic parate nobis. Et abierunt discipuli ejus, & venerunt in civitatem: & invenerunt sicut dixerat illis, & paraverunt *Pascha.* Vespere autem facto, venit cum duodecim. * Et discumbentibus eis, & manducantibus, ait *Jesus:* Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi cœperunt contristari, & dicere ei singulatim: Numquid ego? Qui ait illis: Unus

him. And the first Day of the *Azimes*, when they sacrificed the *Passover*, the Disciples say to him; Whither wilt thou have us go and prepare what thou wilt eat for the *Passover?* And he sends two of his Disciples, and says to them; Go ye into the City, and there will meet you a Man carrying a Pitcher of Water: follow him, and whatever Place he shall go into tell the Master of the House, that your Master says: Where is my Room, in which I may eat the *Passover* with my Disciples? And he will shew you a large Parlour adorned: there prepare it for us. And his Disciples went away and came into the City: and they found it as he had told them, and prepared the *Passover.* And when Evening was come, he came with the Twelve. And as they were at Table and eating, *Jesus* says: Amen I say to you, that one of you that eats with me will betray me. But they began to be sad, and

to

to ſay to him ſeverally: Is it I? Who ſays to them: It is one of the Twelve that dips his Hand with me in the Diſh. And the Son of Man indeed goes, as it is written of him: but Woe to that Man, by whom the Son of Man ſhall be betrayed. It were well for that Man if he had not been born. And while they were eating, *Jeſus* took Bread, and bleſſing it, broke it, and gave it to them, and ſaid: Take ye, this is my Body. And having taken the Cup, giving Thanks he gave it them: and they all drank of it. And he ſaid to them: This is my Blood of the New Teſtament, that ſhall be ſhed for many. Amen I ſay to you, that now I will not drink of this Fruit of the Vine, until that Day, when I ſhall drink it new in the Kingdom of God. And having ſaid a Hymn, they went out to the Mountain of *Olives*: And *Jeſus* ſaid to them: Ye ſhall all

ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, ſicut ſcriptum eſt de eo: Væ autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, ſi non eſſet natus homo ille. Et manducantibus illis, accepit *Jeſus* panem, & benedicens fregit, & dedit eis, & ait: Sumite hoc eſt corpus meum. Et accepto calice, gratias agens dedit eis: & biberunt ex illo omnes. Et ait illis: Hic eſt ſanguis meus novi teſtamenti, qui pro multis effundetur. Amen, dico vobis, quia jam non bibam de hoc genimine vitis, uſque in diem illum, cum illud bibam novum in regno Dei. Et hymno dicto, exierunt in montem *Olivarum*. Et ait eis *Jeſus*: Omnes vos ſcandalizabimini in me in nocte iſta: quia ſcriptum eſt: Percutiam paſtorem, & diſpergentur oves. Sed

poſtquam

poſtquam, reſurrexero, præcedam vos in *Galilæam*. *Petrus* autem ait illi: Etſi omnes ſcandalizati fuerint in te, ſed non ego. Et ait illi *Jeſus*: Amen dico tibi, quia tu hodie in nocte hac, priuſquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Etſi oportuerit me ſimul commori tibi, non te negabo. Similiter autem & omnes dicebant. Et veniunt in prædium, cui nomen *Gethſemani*, et ait diſcipulis ſuis: Sedete hic donec orem. Et aſſumit *Petrum*, & *Jacobum*, & *Joannem* ſecum: & cœpit pavere & tædere. Et ait illis: Triſtis eſt anima mea uſque ad mortem: ſuſtinete hic & vigilate. Et cum proceſſiſſet paululum, procidit ſuper terram: & orabat, ut ſi fieri poſſet, tranſiret ab eo hora: & dixit: *Abba*, Pater, omnia tibi poſſibilia ſunt, tranſfer calicem hunc à

be ſcandalized this Night at me: becauſe it is written: I will ſtrike the Shepherd, and the Sheep ſhall be diſperſed. But after I ſhall be riſen again, I will go before you into *Galilee*. But *Peter* ſaid to him: Tho' all ſhall be ſcandalized at thee, yet I ſhall not. And *Jeſus* ſaid to him: Amen I ſay to thee, that To-day in this Night, before the Cock has twice crow'd thou wilt deny me thrice. But he ſpoke ſtill more: Tho' I was to die together with thee, I will not deny thee. And they all ſaid the ſame Thing. And they came to a Place called *Gethſemani*, and he ſaid to his Diſciples: Sit ye here till I pray. And he takes with him *Peter*, and *James*, and *John*: and he began to fear and to be heavy. And he ſaid to them: My ſoul is ſorrowful unto Death: Stay ye here and watch. And when he was gone a little farther, he fell flat on the Ground: and he pray'd, that if it were poſſible,

that

that Hour might paſs away from him: and he ſaid: *Abba*, Father, all Things are poſſible to thee, put away this Cup from me: but not what I will, but what thou wilt. And he comes and finds them ſleeping. And he ſays to *Peter: Simeon*, doſt thou ſleep? Couldſt thou not watch one Hour? Watch ye and pray, that ye fall not into Temptation. The Spirit indeed is courageous, but the Fleſh is weak. And going away again, he pray'd, ſaying the ſame Words. And returning he found them again ſleeping (for their Eyes were heavy) and they knew not what to anſwer him. And he comes the third Time, and ſays to them: Sleep ye now and take your Reſt. It is enough: the Hour is come: behold the Son of Man ſhall be betrayed into the Hands of Sinners. Ariſe, let us go: behold he that will betray me is near. And as he was yet ſpeaking, there comes *Judas Iſcariot*, one of the

me: ſed non quod ego volo, ſed quod tu. Et venit, & invenit eos dormientes: Et ait *Petre: Simon*, dormis? Non potuiſti una hora vigilare? Vigilate, & orate, ut non intretis in tentationem. Spiritus quidem promptus eſt, caro autem infirma. Et iterum abiens, oravit eundem ſermonem dicens. Et reverſus denuo invenit eos dormientes (erant enim oculi eorum gravati) & ignorabant quid reſponderent ei. Et venit tertio, & ait illis: Dormite jam, & requieſcite. Sufficit: venit hora: ecce Filius hominis tradetur in manus peccatorum. Surgite eamus: ecce qui me tradet, prope eſt. Et adhuc eo loquente, venit. *Judas Iſcariotes*, unus de duodecim, & cum illo turba multa cum gladiis & lignis, à ſummis ſacerdotibus, & ſcribis & ſenioribus. Dederat autem traditor eis ſignum, dicens:

Quem-

Quemcumque oſculatus fuero, ipſe eſt, tenete eum, & ducite caute. Et cum veniſſet, ſtatem accedens ad eum, ait; Ave, *Rabbi*: & oſculatus eſt eum. At illi manus injecerunt in eum, & tenuerunt eum. Unus autem quidam de circumſtantibus educens gladium, percuſſit ſervum ſummi ſacerdotis, & amputavit illi auriculam. Et reſpondens *Jeſus* ait illis: Tamquam ad latronem exiſtis cum gladiis & lignis comprehendere me? quotidie eram apud vos in templo docens, & non me tenuiſtis. Sed ut impleantur ſcripturæ. Tunc diſcipuli ejus, relinquentes eum, omnes fugerunt. Adoleſcens autem quidam ſequebatur eum, amictus ſindone ſuper nudo: & tenuerunt eum. At ille, rejecta ſindone, nudus profugit ab eis. Et adduxerunt *Jeſum* ad ſummum ſacerdotem: & convenerunt omnes

twelve, and with him a great Multitude, with Swords and Clubs, from the chief Prieſts and Scribes and Senators. And he that betrayed him had given them a Sign, ſaying: Whomſoever I ſhall kiſs, that is He, apprehend him, and lead him away warily. And when he was come, going immediately to him, he ſaid: Hail, *Rabbi!* and kiſſed him. But they laid Hands on him, and ſeized him. And one of thoſe that were preſent, drawing his Sword, ſtruck the Servant of the High-Prieſt, and cut off his Ear. And *Jeſus* anſwering ſaid to them: Are ye come out as it were to a Thief with Swords and Clubs to apprehend me? I was with you every Day teaching in the Temple, and ye did not take me. But the Scriptures muſt be fulfilled. Then his Diſciples leaving him, they all fled. And a certain young Man follow'd him covered with a Sheet upon his naked Body: and they ſeized

him. But he having thrown off the Sheet, ran away from them naked. And they led *Jeſus* to the High-Prieſt; and all the Prieſts and Scribes and Senators were met together. And *Peter* followed him at a Diſtance as far as into the High Prieſt's Court, and ſat with the Servants at the Fire, and warmed himſelf. And the Chief Prieſts and all the Council ſought for Evidence againſt *Jeſus*, to put him to death: and they found it not. For many bore falſe Witneſs againſt him: and their Teſtimonies did not agree. And ſome riſing up bore falſe Witneſs againſt him, ſaying: We have heard him ſay: I will deſtroy this Temple made with Hands. and in three Days I will build another not made with Hands. And their Teſtimony did not agree. And the High-Prieſt riſing up in the Middle aſked *Jeſus*, ſaying: Doſt thou not anſwer any thing to theſe Things that are objected againſt

ſacerdotes, & ſcribæ, & ſeniores. *Petrus* autem à longe ſecutus eſt eum uſque intro in atrium ſummi ſacerdotis, & ſedebat cum miniſtris ad ignem, & calefaciebat ſe. Summi vero Sacerdotes, & omne concilium quærebant adverſum *Jeſum* teſtimonium. ut eum morti traderent, nec inveniebant. Multi enim teſtimonium falſum dicebant adverſus eum: & convenientia teſtimonia non erant. Et quidam ſurgentes falſum teſtimonium ferebant adverſum eum, dicentes: Quoniam nos audivimus eum dicentem: Ego diſſolvam templum hoc manufactum, & poſt triduum aliud non manufactum ædificabo. Et non erat conveniens teſtimonium illorum. Et exurgens ſummus ſacerdos in medium interrogavit *Jeſum*, dicens: Non reſpondes quidquam ad ea quæ tibi objiciuntur ab his? Ille

autem

autem tacebat, & nihil reſpondit. Rurſum ſummus ſacerdos interrogabat eum, et dixit ei: Tu es *Chriſtus* Filius Dei benedicti? *Jeſus* autem dixit illi: Ego ſum. Et videbitis Filium hominis ſedentem à dextris virtutis Dei, & venientem cum nubibus cœli. Summus autem ſacerdos ſcindens veſtimenta ſua, ait: Quid adhuc deſideramus teſtes? Audiſtis blaſphemiam: quid vobis videtur? Qui omnes condemnaverunt eum eſſe reum mortis. Et cœperunt, quidam conſpuere eum, & velare faciem ejus, & colaphis eum cædere, & dicere ei: Prophetiza. Et miniſtri alapis eum cædebant. Et cum eſſet *Petrus* in atrio deorſum, venit una ex ancillis ſummi ſacerdotis: & cum vidiſſet *Petrum* calefacientem ſe, aſpiciens illum, ait: Et tu cum *Jeſu Nazareno* eras. At ille negavit, dicens: Neque ſcio, neThee by Theſe? But he was ſilent, and anſwered nothing. The High Prieſt aſked him again, and ſaid to him: Art thou the *Chriſt* the Son of the bleſſed God? And *Jeſus* ſaid to him: I am. And ye ſhall ſee the Son of Man ſitting at the Right-hand of the Power of God, and coming in the Clouds of Heaven. And the High-Prieſt tearing his Garments, ſaid: Why do we ſtill deſire Witneſſes? Ye have heard the Blaſphemy: What do ye think? Who all condemned him to be guilty of Death. And ſome began to ſpit on him, and to cover his Face, and to ſtrike him with their Fiſts, and to ſay to him: Propheſy to us. And the Servants buffeted him. And when *Peter* was in the Court below, there came one of the High-Prieſt's Maids; and having ſeen *Peter* warming himſelf, ſhe ſays, looking at him: And thou waſt with *Jeſus* of *Nazareth*. But he denied it, ſaying: Neither do I

know him, nor do I know what thou ſay'ſt. And he went out before the Court, and the Cock crew. And again a Maid having ſeen him, began to ſay to thoſe that ſtood there, that this Man was one of them. But he again denied it. And a little while after they again that ſtood by ſaid to *Peter:* Certainly thou art one of them: For thou art a *Galilean.* But he began to curſe and ſwear, ſaying: I know not this Man you ſpeak of. And preſently the Cock crew again. And *Peter* remembered the Words which *Jeſus* had ſaid to him: Before the Cock crows twice, thou ſhalt deny me thrice, and he began to weep. And early in the Morning the Chief-Prieſts with the Senators and Scribes and the whole Council, conſulting together, carried *Jeſus* bound and delivered him to *Pilate.* And *Pilate* aſked him: Art thou the King of the *Jews?* But he anſwering ſaid to him:

que novi quid dicas. Et exiit foras ante atrium, & gallus cantavit. Rurſus autem cum vidiſſet illum ancilla, cœpit dicere circumſtantibus, quia hic ex illis eſt. At ille iterum negavit. Et poſt puſillum rurſus qui aſtabant, dicebant *Petro:* Vere ex illis es: nam & *Galilæus,* es. Ille autem cœpit anathematizare & jurare: quia neſcio hominem iſtum, quem dicitis. Et ſtatim gallus iterum cantavit. Et recordatus eſt *Petrus* verbi quod dixerat ei *Jeſus:* Priuſquam gallus cantet bis, ter me negabis. Et cœpit flere. Et confeſtim mane conſilium facientes ſummi ſacerdotes cum ſenioribus, & ſcribis, & univerſo conſilio; vincientes *Jeſum,* duxerunt & tradiderunt *Pilato.* Et interrogavit eum *Pilatus:* Tu es Rex *Judæorum?* At ille reſpondens ait illi: Tu dicis. Et accuſabant eum ſummi ſacerdotes

dotes in multis. *Pilatus* autem rurſum interrogavit eum, dicens: Non reſpondes quidquam? Vide in quantis te accuſant. *Jeſus* autem amplius nihil reſpondit, ita ut miraretur *Pilatus*. Per diem autem feſtum ſolebat dimittere illis unum ex vinctis quemcunque petiiſſent. Erat autem qui dicebatur *Barabbas*, qui cum ſeditioſis erat vinctus, qui in ſeditione fecerat homicidium. Et cum aſcendiſſet turba, cœpit rogare, ſicut ſemper faciebat illis. *Pilatus* autem reſpondit eis, & dixit: Vultis dimittam vobis Regem *Judæorum?* Sciebat enim, quod per invidiam tradidiſſent eum ſummi ſacerdotes. Pontifices autem concitaverunt turbam, ut magis *Barabbam* dimitteret eis, *Pilatus* autem iterum reſpondens, ait illis: Quid ergo vultis faciam regi *Judæorum?* At illi iterum clamaverunt: Crucifi-

Thou ſay'ſt it. And the Chief-Prieſts accuſed him of many Things. And *Pilate* aſked him again, ſaying: Anſwereſt thou nothing? See, what great Things they accuſe thee of. But *Jeſus* anſwered no more; ſo that *Pilate* wondered. And on the Feſtival he was accuſtomed to releaſe them One of the Priſoners, whomſoever they ſhould deſire. And there was One called *Barabbas*, that was in Priſon with ſome ſeditious Perſons, who in a Sedition had committed Murder. And the Multitude being come up began to require what he always granted them. And *Pilate* anſwered them and ſaid: Will ye have me releaſe to you the King of the *Jews?* For he knew that the Chief-Prieſts had delivered him up out of Envy. But the Prieſts ſtirred up the Multitude rather to have *Barabbas* releaſed to them. And *Pilate* anſwering again, ſaid to them: What then will ye have me do

to theKing of the *Jews?* But they again cried out: Crucify him. And *Pilate* ſaid to them: But what Harm has he done? But they cried out more: Crucify him. And *Pilate* willing to ſatisfy the People, releaſed *Barabbas* to them, and delivered up *Jeſus*, being firſt ſcourged, to be crucified. And the Soldiers carried him into the Court of the Palace, and they call'd together the whole Company, and cloath'd him in Purple: and wreathing a Crown of Thorns they put it on him. And they began to ſalute him thus: Hail, King of the *Jews*. And they ſtruck him on the Head with a Reed: and they ſpit on him, and kneeling down adored him. And after they had mocked him, they took off his Purple, and put on him his own Cloaths, and brought him out to crucify him. And they preſſed one that was paſſing by, *Simon*, a *Cyrenean*, coming from the Country, the Father of *Alex-*

ge eum. *Pilatus* vero dicebat illis: Quid enim mali fecit: At illi magis clamabant: Crucifige eum *Pilatus* autem volens populo ſatisfacere, dimiſit illis *Barabbam*, & tradidit *Jeſum* flagellis cæſum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, & convocant totam cohortem, & induunt eum purpura, & imponunt ei plectentes ſpineam coronam. Et cæperunt ſalutare eum: Ave Rex *Judæorum*. Et percutiebant caput ejus arundine: & conſpuebant eum, & ponentes genua, adorabant eum. Et poſtquam illuſerunt ei, exuerunt illum purpura, & induerunt eum veſtimentis ſuis, & educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, *Simonem*, *Cyrenæum*, venientem de villa patrem *Alexandri* & *Ruſi*, ut tolleret crucem ejus.

Et

Et perducunt illum in *Golgotha* locum, quod eſt interpretatum, *Calvariæ* locus. Et dabant ei bibere myrrhatum vinum: & non accepit. Et crucifigentes eum, diviſerunt veſtimenta ejus, mittentes ſortem ſuper eis, quis quid tolleret: Erat autem hora tertia: & crucifixerunt eum. Et erat titulus cauſæ ejus inſcriptus: Rex *Judæorum*. Et cum eo crucifigunt duos latrones: unum à dextris, & alium à ſiniſtris ejus. Et impleta eſt Scriptura, quæ dicit: Et cum iniquis reputatus eſt. Et prætereuntes blaſphemabant eum, moventes capita ſua, & dicentes: Vah! qui deſtruis templum Dei, & in tribus diebus reædificas! ſalvum fac temetipſum, deſcendens de cruce. Similiter & ſummi ſacerdotes illudentes, ad alterutrum cum ſcribis dicebant: Alios ſalvos fecit, ſeipſum non poteſt ſalvum

*ander* and *Rufus*, to carry his Croſs. And they bring him to the Place *Golgotha*, which is interpreted, the Place of *Calvary*. And they gave him Wine mingled with Myrrh to drink: and he did not take it. And when they had crucified him, they divided his Cloaths, caſting Lots, for them, *to know* what each ſhould take. And it was the third Hour: and they Crucified him. And this Cauſe of his Condemnation was written. The King of the *Jews?* And they crucify him with two Thieves: one at his Right-hand, and the other at his Left. And the Scripture was fulfill'd, that ſays: And he was reputed with the Wicked, And they that paſs'd by blaſphemed againſt him, ſhaking their Heads, and ſaying, Oh! Thou that deſtroyeſt the Temple of God, and rebuildeſt it in three Days, ſave thy own ſelf, and come down from the Croſs. In like Manner the Chief Prieſts with the

the Scribes, mocking, ſaid to one another: He ſaved others, he cannot ſave himſelf. Let *Chriſt* the King of *Iſrael* now come down from the Croſs, that we may ſee and believe. And they that were crucified with him, abuſed him. And at the ſixth Hour there was Darkneſs over the whole Earth to the ninth Hour. And at the ninth Hour *Jeſus* cried out with a loud Voice, ſaying: *Eloi Eloi, lammaſabacthani?* Which is interpreted, My God, my God, why haſt thou forſaken me? And ſome of the Standers by hearing him, ſaid: Behold, he calls *Elias*. And one running and filling a Sponge with Vinegar, and putting it on a Reed, gave it him to drink, ſaying: Hold, let us ſee, if *Elias* comes to take him down. And *Jeſus*, crying out with a loud Voice, expired.

facere. *Chriſtus* Rex *Iſrael* deſcendat nunc de cruce, ut videamus, & credamus, Et qui cum eo crucifixi erant conviciabantur ei. Et factâ hora ſexta tenebræ factæ ſunt ſuper totam terram uſque in horam nonam. Et hora nona exclamavit *Jeſus* voce magna, dicens: *Eloi, Eloi, lammaſabacthani?* Quod eſt interpretatum: Deus meus, Deus meus, ut quid dereliquiſti me? Et quidam de circumſtantibus audientes, dicebant: Ecce *Eliam* vocat. Currens autem unus, & implens ſpongiam aceto, circumponenſque calamo, potum dabat ei, dicens: Sinite, videamus, ſi veniat *Elias* ad deponendum eum. *Jeſus* autem, emiſſa voce magna, expiravit.

*Here all kneel, to meditate on the Redemption of Mankind, and after a little Pauſe the Deacon goes on:*

And the Veil of the

Et velum templi ſciſ-

ſum

ſum eſt in duò à ſummo uſque deorſum. Videns autem centurio, qui ex adverſo ſtabat, quia ſic clamans expiraſſet, ait: Vere hic homo Filius Dei erat. Erant autem & mulieres de longe aſpicientes, inter quas erat *Maria Magdalene*, *Maria Jacobi* minoris, & *Joſeph* mater, & *Salome*; & cum eſſet in *Galilæa*, ſequebantur eum, & miniſtrabant ei, & aliæ multæ, quæ ſimul cum eo aſcenderant *Jeroſolymam*.

Temple was rent in two, from the Top to the Bottom. And the Centurion, that ſtood over-againſt him, ſeeing that he expired ſo crying out ſaid: Indeed this Man was the Son of God. And there were alſo ſome Women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the Mother of *James*, the *Leſs*, and of *Joſeph* and *Salome*; and when he was in *Galilee*, they followed him and ſerved him, and many other Women that were come up with him to *Jeruſalem*.

*The reſt of the Paſſion is ſaid as* p. 43, 44.

ET cum jam ſero eſſet factum (quia erat *Paraſceve* quod eſt ante *Sabbatum*) venit *Joſeph* de *Arimathæa*, nobilis decurio, qui & ipſe erat expectans regnum Dei, & audacter introivit ad *Pilatum*, & petiit corpus *Jeſu*. *Pilatus* autem mirabatur ſi jam obiiſſet. Et accerſito Centurione, interrogavit eum ſi jam

AND when Evening was done (becauſe it was the *Paraſceve*, which is before the *Sabbath*) *Joſeph* of *Arimathea*, a noble Senator, who alſo was expecting the Kingdom of God, came and went in boldly to *Pilate*, and aſked for the Body of *Jeſus*. But *Pilate* wondered that he was dead already. And having ſent for the Centurion, he

aſked him, if he was dead already. And when he knew it from the Centurion, he gave the Body to *Joſeph*. And *Joſeph* having brought a Linnen Shrowd, and taking him down, wrapped him in the Shrowd, and laid him in a Sepulchre that was hewn out of a Rock: and he rolled a Stone at the Entrance of the Sepulchre.

mortuus eſtet. Et cum cognoviſſet à Centurione, donavit corpus *Joſeph*. *Joſeph* autem mercatus ſindonem, & deponens eum involvit ſindone, & poſuit eum in monumento, quod erat exciſum de petra, & advolvit lapidem ad oſtium monumenti.

*The Offertory.* Keep me, O Lord, from the Hand of the Sinner: and from unjuſt Men deliver me.

*Offertorium.* Cuſtodi me, Domine, de manu peccatoris: ab hominibus iniquis eripe me.

Suſcipe, *as before*, p. 46, *till he comes to the Prayer call'd.*

## The SECRET.

LET theſe Sacrifices, O Lord, we beſeech thee mercifully repair us which are performed with medicinal Faſtings. Thro' our Lord, *&c.*

SAcrificia nos, quæſumus, Domine, propenſius iſta reſtaurent, quæ medicinalibus ſunt inſtituta jejuniis. Per Dominum noſtrum, *&c.*

*The Secret againſt the Perſecutors of the Church.*

PRotect us, O Lord, who celebrate thy Myſteries: that applying ourſelves to divine Things,

PRotege nos, Domine tuis myſteriis ſervientes: ut divinis rebus inhærentes, & corpore

pore tibi famulemur & mente. Per Dominum noſtrum, &c.

we may ſerve Thee both in Soul and Body. Thro' our Lord, &c.

*Or for the Pope.*

OBlatis, quæſumus, Domine, placare muneribus: & famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, aſſidua protectione guberna. Per. Dominum noſtrum, &c.

BE appeaſed, O Lord, we beſeech thee, by theſe Offerings; and govern by thy continual Protection thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church. Thro' our Lord, &c.

*The Preface and Canon as from* p. 52, *to* p. 67, *till he comes to*

*Communio.* Adverſum me exercebantur, qui ſedebant in porta: & in me pſallebant, qui bibebant vinum: ego vero orationem meam ad te, Domine: tempus beneplaciti Deus in multitudine miſericordiæ tuæ.

*The Communion.* They that ſat in the Gate ſpoke againſt me: and they that drank Wine made Songs againſt me: but I made my Prayer to thee, O Lord: It is the time, O God, to ſhew thy Goodwill in the Multitude of thy Mercy.

*The Prayer Called the Poſt Communion.*

SAnctificationibus tuis, omnipotens Deus, & vitia noſtra curentur, & remedia nobis ſempiterna proveniant. Per Dominum noſtrum, &c.

LET theſe thy Sanctifications, Almighty God, both cure our Vices, and become our eternal Remedies. Thro' our Lord, &c.

*The*

*The Poſt-communion againſt the Perſecutors of the Church.*

O Lord our God, we beſeech thee to preſerve thoſe from human Dangers, to whom thou granteſt a divine Communion. Thro' our Lord, *&c.*

QUæſumus, Domine Deus noſter ut quos divina tribuis participatione gaudere, humanis non ſinas ſubjacere periculis. Per Dominum noſtrum, *&c.*

*Or for the Pope.*

LET this Participation of the divine Sacrament, O Lord, protect us, and always ſave and ſtrengthen thy Servant *N.* the ſupreme Paſtor of thy Church, together with the Flock committed to him. Thro' our Lord, *&c.*

HÆC nos, quæſumus, Domine, divini ſacramenti perceptio protegat, & famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, una cum commiſſo ſibi grege, ſalvet ſemper & muniat. Per Dominum noſtrum, *&c.*

*The Prayer over the People.*

Let us pray.
Bow down your Heads to God.

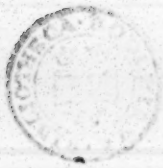
LET thy Mercy, O God, purify us from the Corruption of the Old Man, and enable us to put on the New. Thro' our Lord, *&c.*

Oremus.
Humiliate capita veſtra.

TUA nos miſericordia, Deus, & ab omni ſubreptione vetuſtatis expurget, & capaces ſanctæ novitatis efficiat. Per Dominum noſtrum, *&c.*

*All the reſt as before*, p. 68.

WED.




*Scourging of our Lord at the Pillar.*

# WEDNESDAY IN HOLY-WEEK.

*The Prieſt begins the Maſs at the Foot of the Altar, as* p. 19, *till he comes to*

*The Introit.*

IN nomine *Jeſu* omne genu flectatur, cæleſtium, terreſtrium, & infernorum: quia Dominus factus eſt obediens uſque ad mortem, mortem autem crucis: Ideo Dominus *Jeſus Chriſtus* in gloria eſt Dei Patris. *Pſalm.* Domine exaudi orationem meam: & clamor meus ad te veniat. In nomine, *&c.*

IN the Name of *Jeſus* let every Knee bow, of Things in Heaven, Earth and Hell: becauſe the Lord became obedient to Death, even the Death of the Croſs: Therefore our Lord *Jeſus Chriſt* is in the Glory of God the Father. *The Pſalm.* O Lord hear my Prayer: and let my Cry come to Thee. In the Name, *&c.*

*After* Kyrie eleiſon, *as* p. 22. *the Prieſt ſays.*

Oremus.
Flectamus genua.
*R.* Levate.

Let us pray.
Let us bend our Knees.
*R.* Riſe up.

PRæſta, qyæſumus, omnipotens Deus,

GRANT, we beſeech Thee, Almighty God, that

that we, who are continually puniſhed for our Exceſſes, may be delivered by the Paſſion of thy only begotten Son: who with thee and the Holy Ghoſt, *&c.*

ut, qui noſtris exceſſibus inceſſanter affligimur, per unigeniti Filii tui paſſionem liberemur: qui tecum vivit, *&c.*

*The Leſſon out of the Prophet* Iſaias, *Chap.* 62, *and* 63.

THUS ſays the Lord God: Say ye to the Daughter of *Sion:* Behold thy Saviour comes: behold his Reward is with him. Who is This, that comes from *Edom*, with dyed Garments from *Boſre?* He is beautiful in his Robe, walking in the Multitude of his Strength. It is I, that ſpeak Juſtice, and am a Defender that ſaves. Why then is thy Garment red, and thy Cloaths like theirs that tread in the Wine preſs? I have trodden the Wine-preſs alone: and of the Gentiles there is not a Man with me: I have trodden them in my Fury, and trampled on them in my Anger: and their Blood is ſprinkled on my

*Lectio* Iſaiæ *Prophetæ*, Cap. 62 & 63.

HÆC dicit Dominus Deus: Dicite filiæ *Sion:* Ecce Salvator tuus venit: ecce merces ejus cum eo. Quis eſt iſte, qui venit de *Edom*, tinctis veſtibus de *Boſra?* Iſte formoſus in ſtola ſua, gradiens in multitudine fortitudinis ſuæ. Ego, qui loquor juſtitiam, & propugnator ſum ad ſalvandum. Quare ergo rubrum eſt indumentum tuum & veſtimenta ſua ſicut calcantium in torculari? Torcular calcavi ſolus: & de gentibus non eſt vir mecum: calcavi eos in furore meo, & conculcavi eos in ira mea: & aſperſus eſt ſanguis eorum ſuper veſtimenta mea,

&

& omnia indumenta mea inquinavi. Dies enim ultionis in corde meo, annus redemptionis meæ venit. Circumſpexi, & non erat auxiliator: quæſivi, & non fuit qui adjuvaret: & ſalvavit mihi brachium meum, & indignatio mea ipſa auxiliata eſt mihi. Et conculcavi populos in furore meo, & inebriavi eos in indignatione mea, & detraxi in terram virtutem eorum. Miſerationum Domini recordabor. laudem Domini ſuper omnibus, quæ reddidit nobis Dominus Deus noſter.

Clothes, and I have ſtain'd all my Garments. For the Day of Revenge is in my Heart, the Year of my Redemption is come. I looked about, and there was no Helper: I ſought, and there was none to aſſiſt me: and my own Arm ſaved me, and my own Indignation helped me. And I trod down the People in my Fury, and I have inebriated them in my indignation, and drawn their Strength down to the Ground. I will remember the Mercies of the Lord, the Praiſe of the Lord for all the Things, which the Lord our God has beſtowed on us.

*Graduale*, Ne avertas faciem tuam a puero tuo quoniam tribulor: velociter exaudi me. *V.* Salvum me fac, Deus, quoniam intraverunt aquæ uſque ad animam meam: infixus ſum in limo profundi, & non eſt ſubſtantia.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*The Gradual.* Turn not away thy Face from thy Servant, becauſe I am in Tribulation: hear me ſpeedily. *V.* Save me, O God, becauſe Waters of Affliction have entered into my Soul: I ſtuck faſt in the deep Mire, and there is no ſure ſtanding.

*V.* The Lord be with you.

*R.* And with thy Spirit.

Let

Let us pray.

O God, who wouldſt have thy Son ſuffer Death for us on the Croſs, to deliver us from the Power of the Enemy: grant to us thy Servants, that we may obtain the Grace of his Reſurrection. Thro' the ſame Lord, *&c.*

Oremus.

DEUS, qui pro nobis Filium tuum crucis patibulum ſubire voluiſti, ut inimici á nobis expelleres poteſtatem: concede nobis famulis tuis, ut reſurrectionis gratiam conſequamur. Per eundem Dominum noſtrum, *&c.*

*Then is ſaid the Prayer againſt the Perſecutors of the Church, or for the Pope, as* p. 98.

*The Leſſons out of the Prophet* Iſaias, *Chap.* 53.

IN thoſe Days: *Iſaiah* ſaid: Lord, who has believed what we have heard? And to whom has the Arm of the Lord been revealed? And he ſhall come up like a young Sprig before him, and like a Root from a thirſty Ground: he has no Beauty nor Comelineſs: And we have ſeen him, and he had no Aſpect, and we were deſirous of him: deſpiſed and the moſt abject of Men, a Man of Sorrows, and acquainted with Infirmity: his Counte-

*Lectio* Iſaiæ *Prophetæ Cap.* 53.

IN diebus illis: dixit *Iſaias:* Domine, quis credidit auditui noſtro? & brachium Domini cui revelatum eſt? Et aſcendit ſicut virgultum coram eo, & ſicut radix de terra ſitienti: non eſt ſpecies ei, neque decor: & vidimus eum, & non erat aſpectus, & deſideravimus eum: deſpectum & noviſſimum virorum, virum dolorum, & ſcientem infirmitatem: & quaſi abſconditus vultus ejus & deſpectus,

ſpectus unde nec reputavimus eum. Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit: & nos putavimus eum quaſi leproſum & percuſſum â Deo, & humiliatum. Ipſe autem vulneratus eſt propter iniquitates noſtras, attritus eſt propter ſcelera noſtra: diſciplina pacis noſtræ ſuper eum, & livore ejus ſanati ſumus. Omnes nos quaſi oves erravimus, unuſquiſque in viam ſuam declinavit: & poſuit Dominus in eo iniquitatem omnium noſtrûm. Oblatus eſt, quia ipſe voluit, & non aperuit os ſuum: ſicut ovis ad occiſionem ducetur, & quaſi agnus coram tondente ſe obmuteſcet, & non aperiet os ſuum. De anguſtia & de judicio ſublatus eſt: generationem ejus quis ennarrabit? Quia abſciſſus eſt de terra viventium: propter ſcelus populi mei percuſſi eum. Et dabit impios pro ſepulance was as it were hidden, and deſpiſed, wherefore we have not valued him. He has truly borne our Infirmities, and has carried our Sorrows: and we have thought him like a Leper, and ſtruck by God, and humbled. But he was wounded for our Iniquities, he was bruiſed for our Crimes. The Diſcipline of our Peace was upon him, and with his Stripes we are healed. We all have gone aſtray like Sheep, every one has turn'd into his own Way: and the Lord has laid on him the Iniquity of us all. He was offer'd becauſe he himſelf would, and he open'd not his Mouth. He ſhall be led like a Sheep to the Slaughter, and like a Lamb before his Shearer he ſhall be dumb and not open his Mouth. By Diſtreſs and by Judgment he was taken away: who ſhall declare his Generation? Becauſe he is cut off from the Land of the Living: for the Wickedneſs of my People I have ſtruck him.

And he ſhall give the Impious for his Burial, and the Rich for his Death: becauſe he hath not done Iniquity, nor was Deceit found in his Mouth. And the Lord would cruſh him in his Infirmity: if he has laid down his Life for Sin, he ſhall ſee a Poſterity of great Age, and the Will of the Lord ſhall be fulfilled by his Hand. Becauſe his Soul has labour'd he ſhall ſee and be ſatiated: my juſt Servant ſhall juſtify many with his Knowledge; and he ſhall carry their Iniquities; Therefore I will beſtow on him very Many, and he ſhall diſtribute the Spoils of the Strong, becauſe he has deliver'd his Soul to Death, and was reputed with the Wicked: And he has borne the Sins of many, and pray'd for Tranſgreſſors.

*The Tract.* O Lord, hear my Prayer, and let my Cry come to Thee. *V.* Turn not away thy Face from me: in whatever Day I am in Tribulation, bend thy Ear to

tura, & divites pro morte ſua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit contercre eum in infirmitate; ſi poſuerit pro peccato animam ſuam, videbit ſemen longævum, & voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit & ſaturabitur: in ſcientia ſua juſtificabit ipſe juſtus ſervus meus multos, & iniquitates eorum ipſe portabit. Ideo diſpertiam ei plurimos, & fortium dividet ſpolia: pro eo quod tradidit in mortem animam ſuam, & cum ſceleratis reputatus eſt: & ipſe peccata multorum tulit, & pro tranſgreſſoribus rogavit.

*Tractus.* Domine, exaudi orationem meam, & clamor meus ad te veniat. *V.* Ne avertas faciem tuam à me: in quacumque die tribulor, inclina ad me aurem

rem tuam. *V.* In quacumque die invocavero te, velociter exaudi me. *R.* Quia defecerunt ſicut fumus dies mei: & oſſa mea ſicut in frixorio conſrixa ſunt. *V.* Percuſſus ſum ſicut fœnum, & aruit cor meum: quia oblitus ſum manducare panem meum. *R.* Tu exurgens Domine miſereberis *Sion:* quia venit tempus miſerendi ejus.

me. *V.* In whatever Day I ſhall invoke thee, hear me ſpeedily. *R.* Becauſe my Days have vaniſh'd like Smoke: and my Bones are as if they were fried in a Frying pan. *V.* I was ſtruck like the Graſs, and my Heart wither'd: becauſe I forgot to eat my Bread. *R.* Thou riſing up, O Lord ſhalt have Mercy on *Sion:* becauſe the Time is come to have Mercy on it.

*Paſſio Domini noſtri* Jeſu Chriſti *ſecundum* Lucam, Cap. 22, 23.

IN illo tempore: appropinquabat dies feſtus *Azymorum* qui dicitur *Paſcha:* & quærebant principes ſacerdotum & ſcribæ, quomodo *Jeſum* interficerent: timebant vero plebem. Intravit autem *Satanas* in *Judam* qui cognominabatur *Iſcariotes*, unum de duodecim. Et abiit & locutus eſt cum principibus ſacerdotum, & magiſtratibus, quem-

*The Paſſion of our Lord* Jeſus Chriſt *according to St.* Luke, *Chap.* 22, 23.

AT that Time: the Feaſt of the *Azymes*, that is call'd the *Paſſover*, drew nigh: and the Chief Prieſts and Scribes ſought how to kill *Jeſus:* but they fear'd the People. And *Satan* enter'd into *Judas* one of the Twelve, that was ſurnamed *Iſcariot*. And he went and talk'd with the Chief Prieſts and Magiſtrates, how he might betray him to them. And they were glad, and bargain'd to

give him Money. And he promiſed to do it. And he ſought for an Opportunity to betray him apart from the Multitudes. And the Day of the *Azymes* came, in which there was an Obligation of killing the *Paſchal* Lamb. And he ſent *Peter* and *John*, ſaying: Go and prepare the *Paſſover* for us, that we may eat it. But they ſaid: Where wilt thou have us prepare it? And he ſaid to them; Behold, as ye are entering into the City, a certain Man will meet you carrying a Pitcher of Water, follow him into the Houſe he enters, and ye ſhall ſay to the Maſter of the Houſe: The Maſter ſays to thee: Where is a Room, where I may eat the *Paſſover* with my Diſciples? And he will ſhew you a great Parlour adorned, and there prepare it. And they went and found it as he told them, and they prepared the *Paſſover*. And when the Hour was come, he went to Supper, and the twelve

admodum illum traderet eis: Et gaviſi ſunt, & pacti ſunt pecuniam illi dare. Et ſpopondit. Et quærebat opportunitatem ut traderet illum ſine turbis. Venit autem dies *Azymorum*, in qua neceſſe erat occidi *Paſcha*. Et miſit *Petrum* & *Joannem*, dicens: Euntes parate nobis *Paſcha*, ut manducemus. At illi dixerunt: Ubi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans: ſequimini eum in domum, in quam intrat, & dicetis patrifamilias domus: Dicit tibi magiſter: Ubi eſt diverſorium, ubi *Paſcha* cum diſcipulis meis manducem? Et ipſe oſtendet vobis cænaculum magnum ſtratum: & ibi parate. Euntes autem invenerunt ſicut dixit illis, & paraverunt *Paſcha*. Et cum facta eſſet hora, diſcubuit, & duodecim Apoſtoli

Apoſtoli cum eo. Et ait illis: Deſiderio deſideravi hoc *Paſcha* manducare vobiſcum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, & dixit: Accipite, & dividite inter vos. Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane gratias egit, & fregit, & dedit eis, dicens: Hoc eſt corpus meum, quod pro vobis datur hoc facite in meam commemorationem. Similiter & calicem, poſtquam cœnavit, dicens: Hic eſt calix novum teſtamentum in meo ſanguine, qui pro vobis effundetur. Verumtamen ecce manus tradentis me, mecum eſt in menſa. Et quidem Filius hominis, ſecundùm quod definitum eſt, vadit: verumtamen væ homini illi, per quem tradetur. Et

Apoſtles with him. And he ſaid to them: I have earneſtly deſired to eat this *Paſſover* with you, before I ſuffer. For I tell you, that from this time I will not eat it till it be fulfilled in the Kingdom of God. And having taken the Cup, he gave Thanks and ſaid: Take and divide it among you. For I tell you that I will not drink of the Fruit of the Vine, till the Kingdom of God come. And having taken the Bread, he gave Thanks and broke it, and gave it to them, ſaying: This is my Body that is given for you. Do ye this in Memory of me. In like Manner he took the Cup, after he had ſupp'd, ſaying: This Cup is the New Teſtament in my Blood, which ſhall be ſhed for you. But yet behold the Hand of him that betrays me, is with me at the Table. And the Son of Man indeed goes according as it is decreed; but yet Woe to that Man by whom he

ſhall

ſhall be betray'd. And they began to inquire among themſelves, which of them it ſhould be that was to do it. And there was alſo a Contention among them, which of them ſeem'd to be the Greateſt. And he ſaid to them: The kings of the Gentiles lord it over them: and they that have Power over them are call'd Benefactors. But ye are not ſo: but he that is the Greateſt among you, let him become like the Leaſt: and he that is the Leader, like the Waiter. For which is the Greateſt, he that is at Table, or he that waits? Is it not he that is at Table, But I am in the Middle of you like him that waits: and ye are they that have remained with me in my Temptations. And I prepare for you the Kingdom as my Father has prepared it for me, that ye may eat and drink at my Table in my Kingdom, and may ſit upon Thrones, judging the Twelve Tribes of *Iſrael*.

ipſi cœperunt quærere inter ſe, quis eſſet ex eis, qui hoc facturus eſſet. Facta eſt autem & contentio inter eos, quis eorum videretur eſſe major. Dixit autem eis: Reges Gentium dominantur eorum: & qui poteſtatem habent ſuper eos, benefici vocantur. Vos autem non ſic: ſed qui major eſt in vobis, fiat ſicut minor: & qui præceſſor eſt, ſicut miniſtrator. Nam quis major eſt, qui recumbit, an qui miniſtrat? Nonne qui recumbit? Ego autem in medio veſtrûm ſum, ſicut qui miniſtrat: vos autem eſtis, qui permanſiſtis mecum in tentationibus meis. Et ego diſpono vobis ſicut diſpoſuit mihi Pater meus regnum, ut edatis & bibatis ſuper menſam meam in regno meo: & ſedeatis ſuper thronos, judicantes duodecim tribus *Iſrael*. Ait autem Dominus: *Simon, Simon*, ecce *Satanas*

*tanas*

*tanis* expetivit vos, ut cribraret ſicut triticum: ego autem rogavi pro te, ut non deficiat fides tua: & tu aliquando converſus, confirma fratres tuos. Qui dixit ei: Domine, tecum paratus ſum & in carcerem & in mortem ire. At ille dixit: Dico tibi, *Petre*: Non cantabit hodie gallus, donec ter abneges noſſe me. Et dixit eis: Quando miſi vos ſine ſacculo & pera & calceamentis, numquid aliquid defuit vobis? At illi dixerunt, Nihil. Dixit ergo eis: Sed nunc, qui habet ſacculum, tollat ſimiliter & peram: & qui non habet, vendat tunicam ſuam & emat gladium. Dico enim vobis, quoniam adhuc hoc quod ſcriptum, eſt oportet impleri in me: Et cum iniquis deputatus eſt. Etenim ea quæ ſunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis eſt. Et

And the Lord ſaid: *Simon*, *Simon*, behold *Satan* has demanded you, that he might ſift you as Wheat: but I have pray'd for thee, that thy Faith fail not: and do thou, being once converted, confirm thy Brethren. Who ſaid to him: Lord, I am ready to go with thee both to Priſon and to Death. But he ſaid: I ſay to thee, *Peter*: The Cock ſhall not this Day crow, until thou thrice denieſt that thou know'ſt me. And he ſaid to them: When I ſent you without a Purſe and Scrip and Shoes, did ye want any thing? And they ſaid: No. Then ſaid he to them: But now he that has a Purſe, and likewiſe a Scrip, let him take them. And he that has them not let him ſell his coat, and buy a Sword. For I tell you, that This, that is written, muſt ſtill be fulfill'd in me: And he was reputed with the Wicked. For the Things that concern me are finiſh'd. But they ſaid: Lord, behold

here

here are two Swords. And he ſaid to them: It is enough. And going out, he went according to his Cuſtom to the Mount of *Olives*. And his Diſciples follow'd him. And when he was come to the Place, he ſaid to them: Pray, that ye fall not into Temptation. And he was pull'd away from them as far as a Stone's Caſt: and kneeling down he pray'd, ſaying: Father, if thou wilt, put away this Cup from me: but not my Will, but thine be done. And an Angel from Heaven appeared to him: ſtrengthening him. And being in an Agony, he pray'd the longer. And his Sweat became like Drops of Blood trickling down upon the Earth. And when he was riſen from Prayer, and was come to his Diſciples, he found them ſleeping for Sadneſs. And he ſaid to them: Why do ye ſleep? Riſe, and pray, that ye fall not into Temptation. As he was yet ſpeaking, behold a Multitude: and

egreſſus ibat ſecundùm conſuetudinem in montem *Olivarum*. Secuti ſunt autem illum & diſcipuli. Et cum perveniſſet ad locum, dixit illis: Orate, ne intretis in tentationem. Et ipſe avulſus eſt ab eis, quantum jactus eſt lapidis: & poſitis genibus orabat, dicens: Pater, ſi vis, transfer calicem iſtum à me; verumtamen non mea voluntas, ſed tua fiat. Apparuit autem illi Angelus de cœlo, confortans eum. Et factus in agonia, prolixius orabat. Et factus eſt ſudor ejus ſicut guttæ ſanguinis decurrentis in terram. Et cum ſurrexiſſet ab oratione, & veniſſet ad diſcipulos ſuos, invenit eos dormientes præ triſtitia. Et ait illis: Quid dormitis? Surgite, orate, ne intretis in tentationem. Adhuc eo loquente, ecce turba: & qui vocabatur *Judas*, unus de duodecim, antecedebat eos: & ap

propin-

propinquavit *Jeſu*, ut oſcularetur eum. *Jeſus* autem dixit illi: *Judas* oſculo Filium hominis tradis? Videntes autem hi qui circa ipſum erant, quod futurum erat, dixerunt ei: Domine, ſi percutimus in gladio? Et percuſſit unus ex illis ſervum principis ſacerdotum, & amputavit auriculam ejus dexteram. Reſpondens autem *Jeſus* ait: Sinite uſque huc. Et cum tetigiſſet auriculam ejus, ſanavit eum. Dixit autem *Jeſus* ad eos qui venerant ad ſe, principes ſacerdotum & magiſtratus templi, & ſeniores: Quaſi ad latronem exiſtis cum gladiis & fuſtibus? Cum quotidie vobiſcum fuerim in templo, non extendiſtis manus in me: ſed hæc eſt hora veſtra, & poteſtas tenebrarum. Comprehendentes autem eum, duxerunt ad domum principis ſacerdotum: *Petrus* vero ſequebatur à longe. Accenſo autem igne in

one of the Twelve, that was call'd *Judas*, went before them: and he approached *Jeſus* to kiſs him. And *Jeſus* ſaid to him: *Judas*, doſt thou betray the Son of Man by a kiſs? And they that were with him ſeeing what was to happen, ſaid to him: Lord, what if we ſtrike with the Sword? And one of them ſtruck the Servant of the High Prieſt, and cut off his right Ear. But *Jeſus* anſwering ſaid: Hold, ſtop there. And having touched his Ear, he heal'd him. And *Jeſus* ſaid to thoſe that came to him, the Chief Prieſts and Magiſtrates of the Temple, and Senators: Are ye come out as it were to a Thief with Swords and Clubs? When I was every Day with you in the Temple, ye did not lay Hands on me: but this is your Hour, and the Power of Darkneſs. And ſeizing him they carried him to the Houſe of the High Prieſt: But *Peter* followed him at a Diſ-

tance. And a Fire being kindled in the Middle of the Court, and they ſitting about it, *Peter* was in the Middle of them. Whom when a Maid had ſeen ſitting by the Light, and ſtedfaſtly beheld, ſhe ſaid: And this Man was with him. But he denied him, ſaying; Woman, I know him not. And a little while after, another Man ſeeing him, ſaid: And thou art one of them. But *Peter* ſaid: O Man, I am not. And after the Space of about an Hour, another Man affirm'd it, ſaying: Certainly this Man was alſo with him, for he is a *Galilean*. And *Peter* ſaid: Man, I know not what thou ſay'ſt. And immediately as he was yet ſpeaking, the Cock crew. And the Lord turning about, look'd at *Peter*. And *Peter* remembered the Word, which the Lord had ſaid: Before the Cock crows, thou wilt deny me thrice. And *Peter* went out, and wept bitterly. And the Men that held him mock'd

medio atrii, & circumſedentibus illis, erat *Petrus* in medio eorum. Quem cum vidiſſet ancilla quædam ſedentem ad lumen, & eum fuiſſet intuita, dixit: Et hic cum illo erat. At ille negavit eum, dicens: Mulier, non novi illum. Et poſt puſillum alius videns eum, dixit: Et tu de illis es. *Petrus* vero ait: O homo, non ſum. Et intervallo facto quaſi horæ unius, alius quidam affirmabat, dicens: Vere & hic cum illo erat: nam & *Galilæus* eſt. Et ait *Petrus*: Homo, neſcio quid dicis. Et continuo adhuc illo loquente cantavit gallus. Et converſus Dominus reſpexit *Petrum*. Et recordatus eſt *Petrus* verbi Domini, ſicut dixerat: Quia priuſquam gallus cantet, ter me negabis. Et egreſſus foras *Petrus* flevit amare. Et viri qui tenebant illum, illudebant ei, cædentes. Et velaverunt

laverunt eum, & percutiebant faciem ejus: & interrogabant eum, dicentes: Prophetiza, quis eſt qui te percuſſit? Et alia multa blaſphemantes dicebant in eum. Et ut factus eſt dies, convenerunt ſeniores plebis, & principes ſacerdotum, & ſcribæ, & duxerunt illum in concilium ſuum, dicentes: Si tu es *Chriſtus*, dic nobis. Et ait illis: Si vobis dixero, non credetis mihi: Si autem & interrogavero, non reſpondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis ſedens à dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego ſum. At illi dixerunt: Quid adhuc deſideramus teſtimonium? ipſi enim audivimus de ore ejus. Et ſurgens omnis multitudo eorum duxerunt illum ad *Pilatum*. Cœperunt autem illum accuſare, di-

him beating him: And they hoodwink'd him, and ſtruck him on the Face: and they aſked him, ſaying Propheſy, who is it that ſtruck thee? And blaſpheming they ſaid many other Things againſt him. And when it was Day, the Senators of the People and Chief Prieſts and the Scribes met together and brought him into their Council, ſaying: If thou art the *Chriſt* tell us. And he ſaid to them; If I ſhall tell you, ye will not believe me: and if I ſhall aſk you, ye will not anſwer me, nor diſmiſs me. But from this Time the Son of Man ſhall ſit at the right Hand of the Power of God. And they all ſaid: Art thou then the Son of God? Who ſaid: Ye ſay that I am. And they ſaid: Why do we ſtill ſeek for Evidence? ſince we ourſelves have heard it from his Mouth. And the whole Multitude riſing carried him to *Pilate*. And they began to accuſe him, ſay-

ing: We have found this Man perverting our Nation, and prohibiting Tribute to be paid to *Cæſar* and ſaying that he is the Chriſt, a King. And *Pilate* aſk'd him, ſaying: Art thou the King of the *Jews?* And he anſwering ſaid: Thou ſay'ſt it. And *Pilate* ſaid to the Chief Prieſts and Multitudes: I find nothing criminal in this Man. But they grew more earneſt, ſaying: He ſtirs up the People, teaching all over *Judea*, beginning from *Galilee*, to this Place. And *Pilate* hearing *Galilee*, aſk'd if he was a *Galilean*. And when he knew that he was in the Juriſdiction of *Herod*; he ſent him to *Herod*, who was alſo in thoſe Days at *Jeruſalem*. And *Herod* ſeeing *Jeſus*, was very glad. For he had been a long time deſirous to ſee him, becauſe he had heard many Things of him. and hoped to ſee ſome Miracle done by him. And he aſked him many Queſtions. But he made

centes: Hunc invenimus ſubvertentem gentem noſtram, & prohibentem tributa dari *Cæſari*, & dicentem ſe Chriſtum Regem eſſe. *Pilatus* autem interrogavit eum, dicens: Tu es Rex *Judæorum?* At ille reſpondens, ait: Tu dicis. Ait autem *Pilatus* ad principes ſacerdotum & turbas: Nihil invenio cauſæ in hoc homine. At illi invaleſcebant, dicentes: Commovit populum, docens per univerſam *Judæam*, incipiens á *Galilæa*, uſque huc. Pilatus autem audiens *Galilæam*, interrogavit ſi homo *Galilæus* eſſet. Et ut cognovit quod de *Herodis* poteſtate eſſet, remiſſit eum ad *Herodem*, qui & ipſe *Jeroſolymis* erat illis diebus. *Herodes* autem viſo *Jeſu* gaviſus eſt valde. Erat enim cupiens ex multo tempore videre illum, eo quod audierat multa de eo, & ſperebat ſignum aliquod videre ab eo fieri. Interroga-

terrogabat autem illum multis ſermonibus. At ipſe nihil illi reſpondebat. Stabant autem principes ſacerdotum & ſcribæ conſtanter accuſantes eum. Sprevit autem illum *Herodes* cum exercitu ſuo: & illuſit indutum veſte alba, & remiſit ad *Pilatum*. Et facti ſunt amici *Herodes* & *Pilatus* in ipſo die: nam antea inimici erant adinvicem. *Pilatus* autem convocatis principibus ſacerdotum, & magiſtratibus, & plebe dixit ad illos: Obtuliſtis mihi hunc hominem, quaſi avertentem populum, & ecce ego coram vobis interrogans, nullam cauſam inveni in homine iſto ex his, in quibus eum accuſatis. Sed neque *Herodes:* nam remiſi vos ad illum, & ecce nihil dignum morte actum eſt ei. Emendatum ergo illum dimittam. Neceſſe autem habebat dimittere eis, per diem feſtum, u-

him no Anſwer. And the Chief Prieſts and Scribes ſtood there, conſtantly accuſing him. And *Herod* with his Army treated him with Scorn, and mock'd him, putting on him a White Garment, and ſent him back to *Pilate*. And *Herod* and *Pilate* were made Friends that Day: for they were Enemies before to one another. And *Pilate* calling together the Chief Prieſts and Magiſtrates, and the People, ſaid to them: Ye have preſented this Man to me, as if he corrupted the People, and behold having aſk'd him before you, I find no Cauſe to condemn this Man for the Things ye accuſe him of. No, nor *Herod* neither: for I ſent you to him, and behold nothing has been done to him, as if he were guilty of Death. I will chaſtiſe him therefore and diſmiſs him. And he was obliged to releaſe them one Man on the Feſtival. But the whole Multitude cried out all together, ſaying:

Take

Take away this Man, and releaſe *Barabbas* to us: who had been put into Priſon for a Sedition raiſed in the City and a Murder. And *Pilate* ſpoke to them again, being willing to releaſe *Jeſus*. But they cried out, ſaying: Crucify, crucify him. And he ſaid to them a third time: What Harm has that Man done? I find no Cauſe of Death in him: I will therefore correct him, and releaſe him. But they preſs'd him, requiring with loud Voices that he might be crucified. And their Voices prevail'd. And *Pilate* order'd that their Petition ſhould be granted. And he releaſed to them him that for Murder and Seditionhadbeen put into Priſon, whom they demanded; but deliver'd up *Jeſus* to their Will. And as they led him along, they ſeized on one *Simon* of *Cyrene* coming from the Country, and laid the Croſs on him to carry after *Jeſus*. And there follow'd him a great Mul-

num. Exclamavit autem ſimul univerſa turba, dicens: Tolle hunc, & dimitte nobis *Barabbam*; qui erat, propter ſeditionem quandam factam in civitate & homicidium, miſſus in carcerem. Iterum autem *Pilatus* locutus eſt ad eos, volens dimittere *Jeſum*. At illi ſuccclamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iſte? nullam cauſam mortis invenio in eo: corripiam ergo illum, & dimittam. At illi inſtabant vocibus magnis poſtulantes, ut crucifigeretur. Et invaleſcebant voces eorum. Et *Pilatus* adjudicavit fieri petitionem eorum. Dimiſit autem illis eum, qui propter homicidium & ſeditionem miſſus fuerat in carcerem, quem petebant: *Jeſum* vero tradidit voluntati eorum. Et cum ducerent eum, apprehenderunt *Simonem* quemdam

*Cyrene*.

*Cyrenenſem* venientem de villa, & impoſuerunt illi crucem portare poſt *Jeſum*. Sequebatur autem illum multa turba populi & mulierum quæ plangebant & lamentabantur eum. Converſus autem ad illas *Jeſus*, dixit: Filiæ *Jeruſalem*, nolite flere ſuper me, ſed ſuper vos ipſas flete, & ſuper filios veſtros. Quoniam ecce venient dies, in quibus dicent: Beatæ ſteriles, & ventres qui non genuerunt, & ubera quæ non lactaverunt. Tunc incipient dicere montibus: Cadite ſuper nos: & collibus: Operite nos, Quia ſi in virdi ligno hæc faciunt, in arido quid fiet? Ducebantur autem & alii duo nequam cum eo, ut interficerentur. Et poſtquam venerunt in locum, qui vocatur *Calvariæ*, ibi crucifixerunt eum, & latrones, unum à dextris, & alterum á ſiniſtris. *Jeſus* autem dicebat: Pater dimitte illis non enim

titude of the people; and of Women; who lamented and bewail'd him. But *Jeſus* turning to them, ſaid: Daughters of *Jeruſalem*, weep not for me, but weep for yourſelves and for your Children. Becauſe behold the Days will come, in which they will ſay: Bleſſed are the Barren, and the Wombs that never bare, and the Breaſts that gave not ſuck. Then they ſhall begin to ſay to the Mountains: Fall upon us: and to the Hills: Cover us. For if they do theſe things in the green Woods, what will be done in the Dry? And two other Malefactors were alſo led with him to be executed. And after they were come to the Place that is call'd *Calvary*, there they crucified him, and the Thieves, one on the right, and the other on the left Hand. And *Jeſus* ſaid: Father, forgive them: for they know not what they do. And they dividing his Garments, caſt Lots for them. And the Peo-

ple

ple ſtood beholding him, and the Senators with them derided him, ſaying: He ſaved Others: let him ſave himſelf, if he be the *Chriſt*, the Elect of God. And the Soldiers alſo mock'd him, coming to him, and offering him Vinegar, and ſaying: If thou art the King of the *Jews* ſave thyſelf. And there was alſo an Inſcription written over him in *Greek* and *Latin* and *Hebrew* Letters: This is the King of the *Jews*. And One of the Thieves that were hanging, blaſphem'd him ſaying: If thou art the *Chriſt*, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying: Neither doſt thou fear God, whereas thou art under the ſame Condemnation? And we indeed juſtly, for we receive what is due to our Actions: but this Man has done no Evil. And he ſaid to *Jeſus*: Lord, remember me, when thou ſhalt come into thy Kingdom. And *Jeſus* ſaid to

ſciunt quid faciunt. Dividentes vero veſtimenta ejus, miſerunt ſortes. Et ſtabat populus ſpectans, & deridebant eum principes, eum eis, dicentes: Alios ſalvos fecit: ſe ſalvum faciat, ſi hic eſt *Chriſtus* Dei electus. Illudebant autem ei & milites, accedentes & acetum offerentes, ei, & dicentes: Si tu es Rex *Judæorum* ſalvum te fac. Erat autem & ſuperſcriptio ſcripta ſuper eum literis *Græcis*, & *Latinis*, & *Hebraicis*: Hic eſt Rex *Judæorum*. Unus autem de his, qui pendebant, latronibus, blaſphemabat eum, dicens: Si tu es *Chriſtus*, ſalvum fac temetipſum & nos. Reſpondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem juſte, nam digna factis recipimus: hic vero nihil mali geſſit, Et dicebat ad *Jeſum*: Domine, memento

mento mei, cum veneris in regnum tuum. Et dixit illi *Jesus*: Amen dico tibi: Hodie mecum eris in paradiso, Erat autem fere hora sexta, & tenebræ factæ sunt in universam terram usque in horam nonam, Et obscuratus est sol: & velum templi scissum est in medium. Et clamans voce magna *Jesus* ait: Pater, in manus tuas commendo spiritum meum, Et hæc dicens, expiravit.

him: Amen I say to thee: This Day thou shalt be with me in Paradise. And it was almost the Sixth Hour, and there was Darkness upon the whole Earth until the Ninth Hour. And the Sun was darkened: and the Veil of the Temple was rent in the Middle. And *Jesus* crying with a loud Voice, said: Father, into thy Hands I commend my Spirit. And saying this, he expired.

*Here all kneel, to meditate on the Redemption of Mankind, and after a little Pause the Deacon goes on:*

Videns autem Centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum illud, & videbant quæ fiebant, percutientes pectora sua revertebantur. Stabant autem omnes noti ejus à longe, & mulieres, quæ secutæ erant eum à *Galilæa*, hæc videntes.

And the Centurion seeing what had been done, glorified God, saying: Indeed this was a just Man. And all the Multitude, that were present together at that Spectacle, and saw what was done, return'd knocking their Breasts. But all his Acquaintance, and the Women, that had follow'd him from *Galilee*, stood afar off beholding these Things.

*The reſt of the Paſſion is ſaid as* p. 43, 44.

AND behold a Man named *Joſeph*, who was a Senator, a good and juſt Man: He had not conſented to their Counſel and Actions, he was of *Arimathæa*, a City of *Judea*, and expected himſelf the Kingdom of God. This Man went to *Pilate*, and begg'd the Body of *Jeſus*: and taking it down, wrapp'd it in a fine Shrowd, and laid him in a Monument hewn in Stone, in which no Man had ever been laid.

ET ecce vir nomine *Joſeph*, qui erat decurio, vir bonus & juſtus: hic non conſenſerat conſilio & actibus eorum; ab *Arimathæa*, civitate *Judææ*, qui expectabat & ipſe regnum Dei. Hic acceſſit ad *Pilatum*, & petiit corpus *Jeſu*: & depoſitum involvit ſindone, & poſuit eum in monumento exciſo, in quo nondum quiſquam poſitus fuerat.

*The Offertory.* O Lord, hear my Prayer, and let my Cry come to thee: turn not thy Face from me.

*Offertorium.* Domine, exaudi orationem meam, & clamor meus ad te perveniat: ne avertes faciem tuam à me.

Suſcipe, *as before*, p. 46, *till he comes to the Prayer call'd*,

## The SECRET.

ACCEPT, O Lord, we beſeech thee, this Offering, and mercifully grant, that we may receive with pious Sentiment what we celebrate

SUSCIPE, quæſumus Domine, munus oblatum, & dignanter operare, ut quod paſſionis Filii tui Domini noſtri myſterio gerimus,

mus, piis affectibus conſequamur. Per eundem Dominum noſtrum.

in this Myſtery of the Paſſion of thy Son our Lord. Thro' the ſame Lord, *&c.*

*The Secret againſt the Perſecutors of the Church.*

PRotege nos, Domine tuis myſteriis ſervientes: ut divinis rebus inhærentes, & corpore tibi famulemur & mente. Per Dominum noſtrum, *&c.*

PRotect us, O Lord, who celebrate thy Myſteries: that applying ourſelves to divine Things, we may ſerve Thee both in Soul and Body. Thro' our Lord, *&c.*

*Or for the Pope.*

OBlatis, quæſumus, Domine, placare muneribus: & famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, aſſidua protectione guberna. Per. Dominum noſtrum, *&c.*

BE appeaſed, O Lord, we beſeech thee, by theſe Offerings; and govern by thy continual Protection thy Servant *N.* whom thou haſt been pleaſed to make ſupreme Paſtor of thy Church. Thro' our Lord, *&c.*

*The Preface and Canon as from* p. 52, *to* p. 67, *till he comes to*

*Communio.* Potum meum cum fletu temperabam: quia elevans alliſiſti me: & ego ſicut fœnum arui: tu autem Domine in æternum permanes, tu exurgens miſereberis *Sion,*

*The Communion.* I mingled my Drink with Tears: becauſe having lifted me up thou haſt thrown me down, and I wither'd like Graſs: but thou, O Lord, continueſt for ever: thou ſhalt riſe

up and have Mercy on *Sion*, becauſe the Time to have Mercy on her is come.

quia venit tempus miſerendi ejus.

*The Prayer called the Poſt Communion.*

GRANT, Almighty God, that we may ſenſibly hope, thou haſt given us eternal Life by the temporal Death of thy Son, repreſented in theſe adorable Myſteries. Thro' the ſame Lord, *&c.*

LArgire ſenſibus noſtris, omnipotens Deus: ut per temporalem Filii tui mortem, quam myſteria veneranda teſtantur, vitam te nobis dediſſe perpetuam, confidamus. Per eundem, *&c.*

*Againſt the Perſecutors of the Church.*

O Lord our God, we beſeech thee to preſerve thoſe from human Dangers, to whom thou granteſt a divine Communion. Thro' our Lord, *&c.*

QUæſumus, Domine Deus noſter ut quos divina tribuis participatione gaudere humanis non finas ſubjacere periculis. Per Dominum noſtrum, *&c.*

*Or for the Pope.*

LET this Participation of thy divine Sacrament, O Lord, protect us, and always ſave and ſtrengthen thy Servant *N.* the ſupreme Paſtor of thy Church, together with the Flock committed to him.

HÆC nos, quæſumus, Domine, divini ſacramenti perceptio protegat, & famulum tuum *N.* quem paſtorem Eccleſiæ tuæ præeſſe voluiſti, una cum commiſſo ſibi gre-

ge, ſalvet ſemper & muniat. Per Dominum noſtrum, *&c.*

Thro' our Lord, *&c.*

*The Prayer over the People.*

Oremus.

Let us pray.

Humiliate capita veſtra Deo.

Bow down your Heads to God.

RESPICE quæſumus, Domine, ſuper hanc familiam tuam, pro qua Dominus noſter *Jeſus Chriſtus* non dubitavit manibus tradi nocentium, & crucis ſubire tormentum. Qui tecum vivit & regnat, *&c.*

LOOK down, we beſeech thee, O Lord, on this thy Family, for which our Lord *Jeſus Chriſt* was pleaſed to be delivered into the Hands of the Wicked, and to ſuffer the Torment of the Croſs. Who lives and reigns, *&c.*

*All the reſt as before*, p. 68.

*In the three following Days, after* Pater-noſter, Ave-Maria, *and* Credo, *are ſaid ſecretly; all the reſt is omitted: and the Office is begun at the Matins and Veſpers, from the Antiphon of the firſt Pſalm; and the Antiphons are doubled as on Double Feſtivals.*

*At the End of each Pſalm in the Matins and Lauds* Gloria Patri *is omitted, and one of the Fifteen Candles in the Triangular Candleſtic is extinguiſhed.*

MAUNDY

# MAUNDY THURSDAY.

## The MATINS.

### The FIRST NOCTURN.

The ANTIPHON.

THE Zeal of thy Houſe has eaten me, and the Affronts of thoſe that affronted thee fell upon me.

ANTIPHONA.

ZELUS domus tuæ comedit me, & opprobria exprobantium tibi ceciderunt ſuper me.

PSALM LXVIII.

SAVE me, O God: becauſe Waters have enter'd even into my Soul.

I am ſtuck faſt in deep Mire: and there is no ſure Standing.

I fell into the Depth of the Sea: and a Tempeſt has overwhelmed me.

I was tired with crying out, my Throat grew hoarſe: my Eyes have fail'd me, whilſt I hope in my God.

They that hate me

SAlvum me fac, Deus: * quoniam intraverunt aquæ uſque ad animam meam.

Infixus ſum in limo profundi: * & non eſt ſubſtantia.

Veni in altitudinem maris: * & tempeſtas demerſit me.

Laboravi clamans, raucæ factæ ſunt fauces meæ: * defecerunt oculi mei, dum ſpero in Deum meum.

Multiplicati ſunt ſuper

per capillos capitis mei, * qui oderunt me gratis.

Confortati ſunt qui perſecuti ſunt me inimici mei injuſte: * quæ non rapui, tunc exolvebam.

Deus, tu ſcis inſipientiam moam: * & delicta mea à te non ſunt abſcondita.

Non erubeſcant in me, qui expectant te, Domine: * Domine virtutum.

Non confundantur ſuper me, * qui quærunt te, Deus *Iſrael.*

Quoniam propter te ſuſtinui opprobrium: * operuit confuſio faciem meam.

Extraneus factus ſum fratribus meis, * & peregrinus filiis matris meæ.

Quoniam zelus domus tuæ comedit me: * & opprobria exprobantium tibi ceciderunt ſuper me.

Et operui in jejunio animam meam: * &

without Cauſe, are multiplied above the Hairs of my Head.

My Enemies, that perſecuted me unjuſtly, are grown ſtrong: then I paid what I did not take away.

O God, thou knoweſt my Folly: and my Offences are not hid from thee.

Let them not be aſhamed for me, that expect thee, O Lord: O Lord of Hoſts.

Let them not be confounded becauſe of me, who ſeek thee, O God of *Iſrael.*

Becauſe for thee I have ſuſtain'd Reproach: Confuſion hath cover'd my Face.

I became a Stranger to my Brethren, and one unknown to the Sons of my Mother.

Becauſe the Zeal of thy Houſe has eaten me: and the Affronts of thoſe that affronted thee fell upon me.

And I humbled my Soul in Faſting: and it

became

became a Reproach to me.

And I put on Haircloth for my Garment; and I became their Jeſt:

They ſpoke againſt me that ſat at the Gate: and they ſang againſt me that drank Wine.

But I will direct my Prayer to thee, O Lord: This is the Time of thy good Pleaſure, O God.

Hear me according to the Multitude of thy Mercy, according to the Truth of thy Salvation.

Draw me out of the Mire, that I may not ſtick faſt: deliver me from thoſe that hate me, and from the Bottom of Waters.

Let not the Tempeſt of Water drown me, nor the deep ſwallow me up: neither let the Mouth of the Pit fall in upon me.

Hear me, O Lord, for thy Mercy is kind; accordiug to the Multitude of thy Mercies look upon me.

factum eſt in opprobrium mihi.

Et poſui veſtimentum meum cilicium: * & factus ſum illis in parabolam.

Adverſum me loquebantur qui ſedebant in porta: * & in me pſallebant qui bibebant vinum.

Ego vero orationem meam ad te, Domine: * tempus beneplaciti Deus.

In multitudine miſericordiæ tuæ exaudi me, * in veritate ſalutis tuæ.

Eripe me de luto, ut non infigar: * libera me ab iis qui oderunt me, & de profundis aquarum.

Non me demergat tempeſtas aquæ, neque abſorbeat me profundum: * neque urgeat ſuper me puteus os ſuum.

Exaudi me, Domine, quoniam benigna eſt miſericordia tua: * ſecundùm multitudinem miſeratio-

num

num tuarum reſpice in me.

Et ne avertas faciem tuam à puero tuo. * quoniam tribulor, velociter exaudi me.

Intende animæ meæ & libera eam: * propter inimicos meos eripe me.

Tu ſcis improperium meum, & confuſionem meam, * & reverentiam meam.

In conſpectu tuo ſunt omnes qui tribulant me, * improperium expectavit cor meum, & miſeriam.

Et ſuſtinui qui ſimul contriſtaretur, & non fuit: * & qui conſolaretur, & non inveni.

Et dederunt in eſcam meam fel: * & in ſiti mea potaverunt me aceto.

Fiat menſa eorum coram ipſis in laqueum, * & in retributiones, & in ſcandalum.

Obſcurentur oculi eorum ne videant: * & dorſum eorum ſemper incurva,

And turn not away thy Face from thy Servant; becauſe I am in Tribulation, hear me ſpeedily.

Take care of my Soul, and deliver it: becauſe of my Enemies reſcue me.

Thou knoweſt my Reproach, my Confuſion, and my ſhame.

In thy Sight are all that afflict me, my Heart has look'd for Reproach and Miſery.

And I expected ſomebody to mourn with me, and there was none: and to comfort me, and I found none.

And they gave me Gall for my Meat: and in my Thirſt they gave me Vinegar to drink.

Let their Table become a Snare to them, a Revenge upon them, and a Scandal.

Let their Eyes be darken'd, that they may not ſee: and make their Backs always crooked.

Pour out thy Wrath upon them: and let the Fury of thy Anger ſeize them.

Let their Habitation become a Deſert: and let there be none to dwell in their Tents.

Becauſe they have perſecuted whom thou haſt ſtruck: and they have added to the Pain of my Wounds.

Add Iniquity to their Iniquity: and let them not enter into thy Juſtice.

Let them be blotted out of the Book of the Living: and let them not be written with the Juſt.

I am poor and ſorrowful: thy ſaving Mercy, O God, has received me.

I will praiſe the Name of God with a Canticle: and with Praiſe I will magnify him:

And it will pleaſe God more than a young Calf, with Horns and Hoofs newly grown.

Let the Poor ſee and rejoice: ſeek God, and your Souls ſhall live.

Effunde ſupereos iram tuam: * & furor iræ tuæ comprehendat eos.

Fiat habitatio eorum deſerta: * et in tabernaculis eorum non ſit qui inhabitet.

Quoniam quem tu percuſſiſti, percutiſunt: * & ſuper dolorem vulnerum meorum addiderunt.

Appone iniquitatem ſuper iniquitatem eorum: * & non intrent in juſtitiam tuam.

Deleantur de libro viventium: * & cum juſtis non ſcribantur.

Ego ſum pauper & dolens: * ſalus tua Deus ſuſcepit me.

Laudabo nomen Dei cum cantico: * & magnificabo eum in laude:

Et placebit Deo ſuper vitulum novellum: * cornua producentem & ungulas,

Videant pauperes & lætentur: * quærite Deum, & vivet anima veſtra.

Quoniam

Quoniam exaudivit pauperes Dominus: * & vinctos ſuos non deſpexit.

Laudent illum cœli & terra, * mare, & omnia reptilia in eis.

Quoniam Deus ſalvam faciet *Sion*: * & ædificabuntur civitates *Juda*.

Et inhabitabunt ibi, * & hereditate accquirent eam.

Et ſemen ſervorum ejus poſſidebit eam: * & qui diligunt nomen ejus habitabunt in ea.

*Ant*, Zelus domus tuæ comedit me, & opprobria exprobantium tibi ceciderunt ſuper me.

*Ant.* Advertantur retrorſum & erubeſcant, qui cogitant mihi mala.

Becauſe the Lord has heard the Poor: and he has not deſpiſed his Servants in Bonds.

Let the Heavens and the Earth, the Sea and all that creep in them, praiſe him.

ForGod will ſave *Sion:* and the Cities of *Juda* ſhall be built.

And they ſhall dwell there, and have it for an Inheritance.

And the Poſterity of his Servants ſhall poſſeſs it: and they that love his Name ſhall dwell in it.

*Ant.* The Zeal of thy Houſe has eaten me, and the Affronts of thoſe that affronted thee fell upon me.

*Ant.* Let Thoſe that intend me harm, be driven backward and aſhamed.

## PSALM LXIX.

DEus in adjutorium meum intende: * Domine ad adjuvandum me feſtina.

Confundantur & revereantur, * qui quærunt animam meam.

O God, come to my Aſſiſtance: O Lord make haſte to help me.

Let thoſe be confounded and aſhamed, that ſeek my Life.

Let thoſe that intend me harm, be driven backward and aſhamed.

Let thoſe be forthwith driven away with ſhame, that mock me, ſaying: Well, well.

Let all that ſeek thee, rejoice and be glad in thee, and they that love thy Salvation, let them always ſay: The Lord be magnified.

But I am needy and poor: O God help me.

Thou art my Helper, and my Deliverer: O Lord, make no Delay.

*Ant.* Let thoſe that intend me harm, be driven backward and aſhamed.

*Ant.* O my God, deliver me out of the Hand of the Sinner.

Avertantur retrorſum, & erubeſcant. * qui volunt mihi mala.

Avertantur, ſtatim erubeſcentes * qui dicunt mihi: Euge, euge.

Exultent & lætentur in te omnes qui quærunt te, * & dicant ſemper, Magnificetur Dominus, qui diligunt ſalutare tuum.

Ego vero egenus & pauper ſum: * Deus adjuva me.

Adjutor meus & liberator meus es tu: * Domine ne moreris.

*Ant.* Avertantur retrorſum & erubeſcant, qui cogitant mihi mala.

*Ant.* Deus meus eripe me de manu peccatoris.

## PSALM LXX.

IN thee, O Lord, I have hoped, let me never be confounded: according to thy Juſtice deliver me and reſcue me.

Incline thy Ear to me, and ſave me.

IN te Domine ſperavi, non confundar in æternum: * in juſtitia tua libera me & eripe me.

Inclina ad me aurem tuam, * & ſalva me.

Eſto

Eſto mihi in Deum protectorem & in locum munitum: * ut ſalvum me facias.

Quoniam firmamentum meum, * & refugium meum es tu.

Deus meus eripe me de manu peccatoris, * & de manu contra legem agentis & iniqui.

Be to me a protecting God and a place of Strength, that thou mayeſt ſave me.

Becauſe thou art my Strength, and my Refuge.

O my God, deliver me out of the Hand of the Sinner, and out of the Hand of him that acts againſt the Law, and of the unjuſt Man.

Quoniam tu es patientia mea Domine: * Domine ſpes mea à juventute mea,

In te confirmatus ſum ex utero: * de ventre matris meæ tus es protector meus.

In te cantatio mea ſemper: * tamquam prodigium factus ſum multis: & tu adjutor fortis.

For thou art my Patience, O Lord: O Lord, thou art my Hope from my Youth.

In thee have I been ſupported from my Birth: from my Mother's Womb thou art my Protector.

My Song is always on thee: I became to many as a Prodigy, and thou art my ſtrong Helper.

Repleatur os meum laude, ut cantem gloriam tuam: * tota die magnitudinem tuam.

Ne projicias me in tempore ſenectutis: * cum defecerit virtus mea, ne derelinquas me.

Let my Mouth be fill'd with Praiſe, that I may ſing thy Glory: thy Greatneſs all the Day.

Caſt me not off in the Time of Old Age, forſake me not when my Strength ſhall fail.

Quia dixerunt inimi-

For my Enemies ſaid

to

to me: and they that watch'd for my Life, conſulted together.

Saying: God has forſaken him, purſue and take him: for there is none to reſcue him.

O God, be not far from me: O my God, come to my Aſſiſtance.

Let my Detractors be confounded and fail: let thoſe that deſign me Harm be cover'd with Confuſion and Shame.

But I will always hope: and I will praiſe thee more and more.

My mouth ſhall declare thy Juſtice: thy Salvation all the Day.

Becauſe I am ignorant of Learning, I will conſider the Power of the Lord: O Lord I will be mindful of thy Juſtice only.

O God, thou haſt taught me from my Youth: and even to this Time I will proclaim thy Wonders.

ci mei mihi: * & qui cuſtodiebant animam meam, conſilium fecerunt in unum.

Dicentes: Deus dereliquit eum, perſequimini & comprehendite eum: * quia non eſt qui eripiat.

Deus ne elongeris à me: * Deus meus in auxilium meum reſpice.

Confundantur & deficiant detrahentes animæ meæ: * operiantur confuſione & pudore, qui quærunt mala mihi.

Ego autem ſemper ſperabo: * & adjiciam ſuper omnem laudem tuam.

Os meum annuntiabit juſtitiam tuam: * tota die ſalutare tuum.

Quoniam non cognovi literaturam, introibo in potentias Domini: * Domine memorabor juſtitiæ tuæ ſolius.

Deus docuiſti me à juventute mea: * & uſque nunc pronunciabo mirabilia tua.

Et

Et uſque in ſenectam & ſenium: * Deus ne derelinquas me.

Donec annuntiem brachium tuum * generationi omni, quæ ventura eſt:

Potentiam tuam, & juſtitiam tuam Deus uſque in altiſſima, quæ feciſti magnalia: * Deus quis ſimilis tibi?

Quantas oſtendiſti mihi tribulationes multas & malas: & converſus vivificaſti me: * & de abyſſis terræ iterum reduxiſti me.

Multiplicaſti magnificentiam tuam: * & converſus conſolatus es me.

Nam & ego confitebor tibi in vaſis Pſalmi veritatem tuam: * Deus pſallam tibi in cithara, ſanctus *Iſrael*.

Exultabant labia mea cum cantavero tibi: * & anima mea, quam redemiſti.

Sed & lingua mea tota die meditabitur

And in my old Age and at the End of my Long Life, O God, forſake me not.

Until I declare thy *ſtrong* Arm to every Generation that is to come.

Thy Power, and thy Juſtice, O God, even to the higheſt great Things, which thou haſt done: O God, who is like to thee?

How many great and evil Tribulations haſt thou ſent me? and *yet* turning to me thou haſt quickened me: and thou haſt brought me again from the loweſt Parts of the Earth.

Thou haſt multiplied thy Magnificence: and turning to me thou haſt comforted me.

For I alſo will confeſs thy Truth to thee on the Pſaltery: O God, I will ſing to thee on the Harp, thou Holy One of *Iſrael*.

My Lips ſhall rejoice when I ſing to thee: and my Soul, which thou haſt redeem'd.

And my Tongue too all the Day ſhall proclaim

claim thy Juſtice: when they ſhall be confounded and aſhamed, that deſign me Evil.

*Ant.* O my God, deliver me out of the Hand of the ſinner.

*V.* Let them be driven backward and aſhamed.

*R.* That intend me Harm.

*Our Father, all in ſecret.*

juſtitiam tuam: * cum confuſi & reveriti fuerint qui quærunt mala mihi.

*Ant.* Deus meus eripe me de manu peccatoris.

*V.* Avertantur retrorſum & erubeſcant.

*R.* Qui cogitant mihi mala.

Pater noſter, *Secreto.*

*Here begins the Lamentation of* Jeremy *the Prophet.*

CHAP. I.

*The firſt Leſſon. Aleph.*

HOW ſolitary ſits the City that was full of People: the Miſtreſs of the Gentiles is become like a Widow: the Princeſs of Provinces is made tributary.

*Beth.* She has wept bitterly in the Night, and her Tears ran down her Cheeks: of all her Dear Ones there is none to comfort her: all her Friends have deſpiſed her, and are become her Enemies.

*Incipit Lamentatio* Jeremiæ *Prophetæ.*

CAP. I.

*Lectio* 1. *Aleph.*

QUomodo ſedet ſola civitas plena populo: facta eſt quaſi vidua domina gentium: princeps provinciarum facta eſt ſub tributo.

*Beth.* Plorans plorabit in nocte, & lacrymæ ejus in maxillis ejus: non eſt qui conſoletur eam ex omnibus charis ejus: omnes amici ejus ſpreverunt eam, & facti ſunt ei inimici.

*Ghimel.*

*Ghimel.* Migravit *Judas* propter afflictionem & multitudinem ſervitutis: habitavit inter gentes, nec invenit requiem: omnes perſecutores ejus apprehenderunt eam inter anguſtias.

*Daleth,* Viæ *Sion* lugent, eo quod non ſint qui veniant ad ſolemnitatem: omnes portæ ejus deſtructæ, ſacerdotes ejus gementes, virgines ejus ſqualidæ, & ipſa oppreſſa amaritudine.

*He.* Facti ſunt hoſtes ejus in capite, inimici ejus locupletati ſunt: quia Dominus locutus eſt ſuper eam propter multitudinem iniquitatum ejus: parvuli ejus ducti ſunt in captivitatem, ante faciem tribulantis.

*Jeruſalem, Jeruſalem,* convertere ad Dominum Deum tuum.

*R.* In monte *Oliveti* oravit ad Patrem: Pater, ſi fieri poteſt, tranſeat à me calix iſte: * Spiritus quidem

*Ghimel, Judas* is departed by reaſon of the Affliction and Greatneſs of the Slavery: ſhe has dwelt among the Gentiles and has found no Reſt: all her Perſecutors have ſeized on her in her Diſtreſs.

*Daleth.* The Ways of *Sion* mourn, becauſe none come to the Solemnity: all her Gates are deſtroyed, her Prieſts are ſighing, her Virgins are loathſome, and ſhe herſelf is overwhelm'd with Bitterneſs.

*He.* Her Adverſaries are become her Head, her Enemies are enrich'd: becauſe the Lord has pronounced it upon her for the Multitude of her Iniquities: her Children are led into Captivity, before his Face that afflicts her.

*Jeruſalem, Jeruſalem,* be converted to the Lord thy God.

*R.* He pray'd to his Father on Mount *Olivet:* Father, if it be poſſible, let this Cup paſs away from me: * The Spirit indeed

indeed is ready, but the Fleſh is weak. *V.* Watch and pray, that ye may not enter into Temptation. * The Spirit indeed.

promptus eſt, caro autem infirma. *V.* Vigilate & orate, ut non intretis in tentationem. * Spiritus quidem.

*The ſecond Leſſon. Vau.*

AND the Daughter of *Sion* has loſt all her Beauty: her Princes are become like Rams that have no Paſture, and they fled without Courage before his Face that purſued them.

*Zain. Jeruſalem* remember'd the Days of her Affliction and Prevarication from all the deſirable Things, which ſhe had in former Days, when her People fell by the Enemy's Hand, and there was no Helper: her Enemies ſaw her, and derided her Sabbaths.

*Heth. Jeruſalem* has grievouſly ſinned, therefore ſhe is become a Vagabond: all that glorified her, have deſpiſed her, becauſe they ſaw her Ignominy: but ſhe ſighs and is turn'd backwards.

*Lectio 2. Vau.*

ET egreſſus eſt à filia *Sion* omnis decor ejus: facti ſunt principes ejus ſicut arietes non invenientes paſcua, & abierunt abſque fortitudine ante faciem ſubſequentis,

*Zain.* Recordata eſt *Jeruſalem* dierum afflictionis ſuæ, & prævaricationis omnium deſiderabilium ſuorum, quæ habuerat à diebus antiquis, cum caderet populus ejus in manu hoſtili, & non eſſet auxiliator: viderunt eam hoſtes, & deriſerunt ſabbata ejus.

*Heth.* Peccatum peccavit *Jeruſalem*, propterea inſtabilis facta eſt: omnes qui glorificabant eam, ſpreverunt illam, quia viderunt ignominiam ejus: ipſa autem gemens converſa eſt retrorſum.

*Teth.*

*Teth.* Sordes ejus in pedibus ejus, nec recordata eſt finis ſui: deposua eſt vehementer, non habens conſolatorem: vide Domine afflictionem meam, quoniam erectus eſt inimicus.

*Jeruſalem, Jeruſalem,* convertere ad Dominum Deum tuum.

*R.* Triſtis eſt anima mea uſque ad mortem: ſuſtinete hic, & vigilate mecum: nunc videbitis turbam, quæ circumdabit me * Vos fugam capietis, & ego vadam immolari pro vobis. *V.* Ecce appropinquat hora, & Filius hominis tradetur in manus peccatorum. * Vos

*Teth.* Her Feet are cover'd with Filth, neither has ſhe remember'd her End: ſhe is exceedingly dejected, not having a Comforter: ſee, O Lord, my affliction, for my Enemy is exalted.

*Jeruſalem, Jeruſalem,* be converted to the Lord thy God.

*R.* My Soul is Sorrowful to Death: ſtay here and watch with me: now ye ſhall ſee a Multitude, that will ſurround me: * Ye ſhall run away, and I will go to be ſacrificed for you. *V.* Behold the Time draws near, and the Son of Man ſhall be deliver'd into the Hands of Sinners. * Ye ſhall.

*Lectio* 3. *Jod.*

MAnum ſuam miſit hoſtis ad omnia deſiderabilia ejus: quia vidit gentes ingreſſas ſanctuarium tuum, de quibus præceperas ne intrarent in eccleſiam tuam.

*Caph.* Omnis popu-

*The third Leſſon.* *Jod.*

THE Enemy has laid Hands on all her deſirable Things: becauſe ſhe has ſeen the Gentiles enter the Sanctuary, of whom thou gaveſt a Command, that they ſhould not come into thy Congregation.

*Caph.* All her people

ſigh and ſeek for Bread: they have given their valuable Things for Meat to ſupport their Lives. See, O Lord and conſider, that I am become vile.

*Lamed.* O all ye that paſs by this Way, attend and ſee if there be Sorrow like to my Sorrow: for he has made a Vintage of me, as the Lord ſpoke in the Day of his furious Wrath.

*Mem.* From on high he has caſt Fire into my Bones, and taught me: he has ſpread a Net for my Feet, he has thrown me backward: he has made me deſolate, that I am conſumed the whole Day with Sadneſs.

*Nun.* The Yoke of my Iniquities has been heavy upon me: they have been folded up in his hand and laid upon my Neck; my Strength is weakened: the Lord has put me under a Hand, from which I ſhall not be able to riſe.

*Jeruſalem, Jeruſalem,* be converted to the Lord thy God.

lus ejus gemens & quærens panem: dederunt pretioſa quæque pro cibo ad reſocillandam animam. Vide Domine, & conſidera quoniam facta ſum vilis.

*Lamed.* O vos omnes, qui tranſitis per viam, attendite, & videte ſi eſt dolor ſicut dolor meus: quoniam vindemiavit me, ut locutus eſt Dominus in Die iræ furoris ſui.

*Mem.* De excelſo miſit ignem in oſſibus meis, & erudivit me: expandit rete pedibus meis, convertit me retrorſum: poſuit me deſolatam, tota die mœrore confectam.

*Nun.* Vigilavit jugum iniquitatem mearum: in manu ejus convolutæ ſunt, & impoſitæ collo meo: infirmata eſt virtus mea: dedit me Dominus in manu, de qua non potero ſurgere.

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*R.* Behold we have ſeen him disfigured and without Beauty; his Aſpect is gone from him: he has borne our Sins and ſuffers for us: and he was wounded for our Iniquities, * and by his Stripes we are healed. *V.* He has truly borne our Infirmities, and carried our Sorrows. * And by his Stripes: Behold we have ſeen him, *&c. to the* V.

## The Second NOCTURN.

*Ant.* Liberavit Dominus pauperem à potente, & inopem, cui non erat adjutor.

*Ant.* Tho Lord has delivered from the Mighty the poor and needy Man, that had no Helper.

## PSALM LXXI.

DEUS judicium tuum Regi da: * & juſtitiam tuam filio regis.

Judicare populum tuum in juſtitia, * & pauperes tuos in judicio.

Suſcipiant montes pacem populo, * & colles juſtitiam.

Judicabit pauperes

O God, give thy Judgment to the King, and thy Juſtice to the King's Son:

To judge thy People with Juſtice, and thy Poor with Judgment.

Let the Mountains receive Peace for the People, and the Hills Juſtice.

He ſhall judge tho' Poor

ſigh and ſeek for Bread: they have given their valuable Things for Meat to ſupport their Lives. See, O Lord and conſider, that I am become vile.

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He ſhall judge tho' Poor

Poor of the People, and ſhall ſave the Children of the Poor: and he ſhall humble the Calumniator.

And he ſhall continue with the Sun, and before the Moon; from Generation to Generation.

He ſhall deſcend like Rain upon a Fleece, and like Drops, dropping on the Earth.

There ſhall riſe in his Days, Juſtice and the Plenty of Peace, as long as the Moon ſhall laſt.

And he ſhall rule from Sea to Sea, and from the River to the Bounds of the Globe of the Earth.

populi, & ſalvos faciet filios pauperum: * & humiliabit calumniatorem.

Et permanebit cum ſole, & ante lunam, * in generatione & generationem.

Deſcendet ſicut pluvia in vellus: * & ſicut ſtillicidia ſtillantia ſuper terram.

Orietur in diebus ejus juſtitia, & abundantia pacis * donec auferatur luna.

Et dominabitur à mari uſque ad mare: * & á flumine uſque ad terminos orbis terrarum.

The *Ethiopians* ſhall fall down before him: and his Enemies ſhall lick the Earth.

Coram illo procident *Ethiopes*. * & inimici ejus terram lingent.

The Kings of *Tharſis*, and the Iſlands ſhall offer him Preſents: the Kings of the *Arabians* and of *Saba* ſhall bring him Gifts.

Reges *Tharſis* & inſulæ munera offerent: * Reges *Arabum* & *Saba* dona adducent.

And all the Kings of the Earth ſhall adore him: all the Gentiles ſhall ſerve him.

Et adorabunt eum omnes reges terræ: * omnes gentes ſervient ei.

For he will deliver from the Mighty the

Qui liberabit pauperem à potente: * & pau-

pauperum, cui non erat adjutor.

Parcet pauperi & inopi : * & animas pauperum ſalvas faciet.

Ex uſuris & iniquitate rediment animas eorum : * & honorabile nomen eorum coram illo.

Et vivet, & dabitur ei de auro *Arabiæ*, & adorabunt de ipſo ſemper : * tota die benedicent ei.

Et erit firmamentum in terra in ſummis montium, ſuperextolletur ſuper *Libanum* fructus ejus : * & florebunt de civitate ſicut fœnum terræ.

Sit nomen ejus benedictum in ſæcula : * ante ſolem permanet nomen ejus.

Et benedicentur in ipſo omnes tribus terræ : * omnes gentes magnificabunt eum.

Benedictus Dominus Deus *Iſrael*, * qui facit mirabilia ſolus.

poor and needy Man, that had no Helper.

He will ſpare the poor and needy Man : and he will ſave the Souls of the Poor.

He will redeem their Souls from Uſury and Injuſtice : and their Name ſhall be honourable with him.

And he ſhall live, and the Gold of *Arabia* ſhall be given him, and they ſhall adore him always : they ſhall bleſs him all the Day.

And the Supper *of Life* ſhall grow in the Earth on the Tops of Mountains, in Fruit ſhall be raiſed above *Libanus* : and they in the City ſhall flouriſh like the Graſs of the Earth.

Let his Name be bleſs'd forever : his Name continues as long as the Sun.

And all the Tribes of the Earth ſhall be bleſs'd in him : all Nations ſhall magnify him.

Bleſſed be the Lord God of *Iſrael*, * who alone does wonderful Things.

And

And bleſſed be the Name of his Majeſty for ever: and all the Earth ſhall be filled with his Majeſty: ſo be it, ſo be it.

*Ant.* The Lord has delivered from the Mighty the poor and needy Man, that had no Helper.

*Ant.* The Impious have thought and ſpoken Wickedneſs: they have ſpoken Iniquity from the high Place.

Et benedictum nomen majeſtatis ejus in æternum: * & replebitur majeſtate ejus omnis terra: fiat, fiat.

*Ant.* Liberavit Dominus pauperem, à potente, & inopem, cui non erat adjutor.

*Ant.* Cogitaverunt impii, & locùti ſunt nequitiam: iniquitatem in excelſo locuti ſunt.

## PSALM LXXII.

HOW good is God to *Iſrael*, to thoſe of an upright Heart!

But my Feet almoſt failed me: my Steps almoſt ſlipped.

Becauſe I have been zealous againſt the Unjuſt, ſeeing the Peace of Sinners.

For they have no Regard to Death, nor is there Stability in their Afflictions.

They undergo not the Labour of Men, and with Men they ſhall not be ſcourged.

Therefore Pride has

QUAM bonus *Iſrael* Deus, * his qui recto ſunt corde!

Mei autem pene moti ſunt pedes: * pene effuſi ſunt greſſus mei.

Quia zelavi ſuper iniquos, * pacem peccatorum videns.

Quia non eſt reſpectus morti eorum: * & firmomentum in plaga eorum.

In labore hominum non ſunt, * & cum hominibus non flagellabuntur.

Ideo tenuit eos ſuperbia,

perbia, * operti ſunt iniquitate & impietate ſua.

Prodiit quaſi ex adipe iniquitas eorum: * tranſierunt in affectum cordis.

Cogitaverunt, & locuti ſunt neq itiam: * iniquitatem in excelſo locuti ſunt.

Poſuerunt in cœlum os ſuum: * & lingua eorum tranſivit in terra.

Ideo convertetur populus meus hic: * & dies pleni invenientur in eis.

Et dixerunt: Quomodo ſcit Deus, * & ſi eſt ſcientia in excelſo?

Ecce ipſi peccatores, & abundantes in ſæculo, * obtinuerunt divitias.

Et dixi: Ergo ſine cauſa juſtifi cavi cor meum, * & lavi inter innocentes manus meas:

Et fui flagellatus tota die, * & caſtigatio mea in matutinis.

poſſeſs'd them, they are cover'd with their Injuſtice and Impiety.

Their Iniquity is come as it were out of their Fat: they have obtain'd the Deſire of their Heart.

They have thought and ſpoken Wickedneſs: they have ſpoken Iniquity from the high Place.

They have ſet their Mouths againſt Heaven: and their Tongues went thro' the Earth.

Therefore will my People return here: and full Days ſhall be found in them.

And they ſaid: How does God know; and, is there Knowledge in the Higheſt?

Behold, theſe Sinners and they that abound in the World, have obtain'd Riches.

And I ſaid: Then I have without Cauſe kept my Heart juſt, and waſhed my Hands with the Innocent:

And have been ſcourged the whole Day, and my Chaſtiſement began in the Morning.

If I ſaid: I will relate it ſo: behold, I have condemn'd a Nation of thy Children.

I thought to know this Thing, the Labour is before me:

Until I can enter into the Sanctuary of God, and underſtand it in their laſt Ends.

Nevertheleſs for their Deceit, thou haſt done this to them: thou haſt caſt them down, whilſt they were elevated,

How are they brought into Deſolation, have ſuddenly fail'd and periſh'd for their Iniquity.

Like a Dream of Men riſing *from Sleep*, O Lord thou will reduce their Image to nothing in thy City.

Becauſe my Heart is inflamed, and my Reigns are changed, and I am reduced to nothing, and knew it not.

I am become like a Beaſt before thee, and am always with thee.

Thou haſt led my right Hand: and according to

Si dicebam: Narrabo ſic: * ecce nationem filiorum tuorum reprobavi.

Exiſtimabam ut cognoſcerem hoc, * labor eſt ante me:

Donec intrem in ſanctuarium Dei: * & intelligam in noviſſimis eorum.

Verumtamen propter dolos poſuiſti eis: * dejeciſti eos dum allevarentur.

Quomodo facti ſunt in deſolationem, ſubito defecerunt: * perierunt propter iniquitatem ſuam.

Velut ſomnium ſurgentium Domine, * in civitate tua imaginem ipſorum ad nihilum rediges.

Quia inflammatum eſt cor meum, & renes mei commutati ſunt: * & ego ad nihilum redactus ſum, & neſcivi.

Ut jumentum factus ſum apud te, * & ego ſemper tecum.

Tenuiſti manum dexteram meam: & in

in voluntate tua deduxisti me, * cum gloria suscepisti me.

Quid enim mihi est in cœlo? * & á te quid volui super terram?

Defecit caro mea, & cor meum: * Deus cordis mei, & pars mea Deus in æternum.

Quia ecce, qui elongant se à te, peribunt: * perdidisti omnes, qui fornicantur abs te.

Mihi autem adhærere Deo bonum est * ponere in Domino Deo spem meam.

Ut annuntiem omnes prædicationes tuas, * in portis filiæ *Sion*.

*Ant.* Cogitaverunt impii, & locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

*Ant.* Exurge Domine, & judica causam meam.

thy Will thou hast conducted me, and with Glory received me.

For what is there for me in Heaven? and besides thee what would I have on Earth?

My Flesh and my Heart have fail'd: God is the God of my Heart, and my Portion for ever.

For behold they shall perish, that keep far from thee: thou hast destroyed all that are unfaithful to thee

But it is good for me to adhere to God: to put my hope in the Lord God.

That I may proclaim all thy Praises, in the Gates of the Daughter of *Sion*.

*Ant.* The impious have thought and spoken Wickedness: they have spoken Iniquity on high.

*Ant.* Arise O Lord and judge my Cause.

## PSALM LXXIII.

UT quid Deus repulisti in finem: * ira-

WHY, O God, hast thy wholly cast us off

off *and is* thy Fury incenſed againſt the Sheep of thy Paſture?

Be mindful of thy Congregation, which thou haſt poſſeſs'd from the Beginning.

Thou haſt purchaſed the Sceptre of thy Inheritance. *Sion* is the Mount on which thou haſt dwelt.

Lift up thy Hands againſt their Pride for ever: how great Malice has the Enemy ſhew'd in the Sanctuary:

And they that hate thee have boaſted in the Middle of thy Solemnity.

They placed their Enſigns for Trophies, and without Knowledge, on a high Place, as it were in a public Way.

As if it had been in a thick Wood they cut down its Gates with Axes: they demoliſh'd it with the Ax and Hatchet.

They ſet fire to thy Sanctuary: they polluted the Tabernacle of thy Name on Earth.

The whole Multitude

tus eſt furor tuus ſuper oves paſcuæ tuæ?

Memor eſto congregationis tuæ, * quam poſſedisti ab initio.

Redemisti virgam hereditatis tuæ: * mons *Sion*, in quo habitasti in eo.

Leva manus tuas in ſuperbias eorum in finem: * quanta malignatus eſt inimicus in ſancto.

Et gloriati ſunt qui oderunt te, * in medio ſolemnitatis tuæ.

Poſuerunt ſigna ſua, ſigna: * & non cognoverunt ſicut in exitu ſuper ſummum.

Quaſi in ſilva lignorum ſecuribus exciderunt januas ejus in idipſum: * in ſecuri & aſcia dejecerunt eam.

Incenderunt igni ſanctuarium tuum: * in terra polluerunt tabernaculum nominis tui.

Dixerunt in corde ſuo

ſno cognatio eorum ſimul: * Quieſcere faciamus omnes dies feſtos Dei à terra.

Signa noſtra non vidimus, jam non eſt Propheta: * & nos non cognoſcet amplius.

Uſquequs Deus improperabit inimicus? * irritat adverſarius nomen tuum in finem.

Ut quid avertis manum tuam, & dexteram tuam, * de medio ſinu tuo in ſinem?

Deus autem Rex noſter ante ſæcula: * operatus eſt ſalutem in medio terræ.

Tu confirmaſti in virtute tua mare: * contribulaſti capita draconum in aquis.

Tu confregiſti capita draconis: * dediſti eum eſcam populis *Ethiopium*.

Tu dirupiſti fontes, & torrentes: * tu ſiccaſti fluvios *Ethan*.

Tuus eſt dies, & tua

of them ſaid in their Hearts: Let us make all the feſtival Days of God ceaſe in the Land.

We have ſeen none of our Signs, there is now no Prophet? and he will know us no more.

How long O God, ſhall the Enemy upbraid thee? Does the Adverſary provoke thy Name for ever?

Why doſt thou turn away thy Hand and thy Right Hand from the Middle of thy Boſom for ever?

But God our King before Time, has wrought Salvation in the Middle of the Earth.

Thou by thy Power didſt make the Sea firm: thou didſt cruſh the Heads of the Dragons in the Waters.

Thou didſt break the Head of the Dragon: thou didſt give him for Meat to the People of *Ethiopia*.

Thou didſt cauſe Fountains and Torrents to break out: thou didſt dry up the Rivers of *Ethan*.

The Day is thine and the Night

Night is thine: thou didſt frame the Morning and the Sun.

Thou didſt make all the Bounds of the Earth: thou didſt create the Summer and the Spring.

Be mindful of this, the Enemy has upbraided the Lord: and a fooliſh People has provoked thy Name.

Deliver not to Beaſts the Souls that acknowledge thee: and forget not for ever the Souls of thy Poor.

Have regard to thy Covenant: becauſe the Obſcure of the Earth abound in unjuſt Habitations.

Let not the humble Man be turn'd away confounded: the poor and needy Man will praiſe thy Name.

Ariſe, O God, and judge thy Cauſe; be mindful of the Reproaches that are made thee by a fooliſh *People* the whole Day.

Forget not the Words of thy Enemies: the Pride

eſt nox: * tu fabricatus es auroram & ſolem.

Tu feciſti omnes terminos terræ: * æſtatem & ver tu plaſmaſti ea.

Memor eſto hujus, inimicus improperavit Domino: * & populus inſipiens incitavit nomen tuum.

Ne tradas beſtiis animas confitentes tibi: * & animas pauperum tuorum ne obliviſcaris in finem.

Reſpice in teſtamentum tuum: * quia repleti ſunt, qui obſcurati ſunt terræ domibus iniquitatum.

Ne avertatur humilis factus confuſus: * pauper & inops laudabunt nomen tuum.

Exurge Deus, judica cauſam tuam: * memor eſto improperiorum tuorum, eorum quæ ab inſipiente ſunt tota die.

Ne obliviſcaris voces inimicorum tuorum: * ſuperbia

ſuperbia eorum qui te oderunt adſcendit ſemper.

*Ant.* Exurge Domine, & judica cauſam meam.

*V.* Deus meus eripe me de manu peccatoris.

*R.* Et de manu contra legem agentis, & iniqui.

Pater noſter, *ſecreto.*

of thoſe that hate thee increaſes always.

*Ant.* Ariſe, O Lord, and judge my Cauſe.

*V.* O my God, deliver me out of the Hand of the Sinner.

*R.* And out of the Hands of the Law-breaker and the unjuſt Man.

Our Father, *all in ſecret.*

*Ex Tractatu ſancti Auguſtini Epiſcopi ſuper Pſalmos.*

*Out of the Treatiſe of Saint Auguſtin the Biſhop, upon the Pſalm,*

## IN PSALM LIV.

*Lectio* 4.

*EXaudi Deus orationem meam, & ne deſpexeris deprecationem meam: intende mihi, & exaudi me.* Satagentis ſoliciti, in tribulatione poſiti, verba ſunt iſta. Orat multa patiens, de malo liberari deſiderans. Supereſt ut videamus in quo malo ſit: & cum dicere cœperit, agnoſcamus ibi nos eſſe: ut communicata tribulatione, conjungamus ora-

*The fourth Leſſon.*

*HEar my Prayer, O God, and deſpiſe not my Petition: attend to me and hear me.* Theſe are the Words of a Man in Trouble, Solicitude, and Affliction. He prays in his great Sufferings, deſiring to be freed from ſome Evil. Let us now ſee what Evil he lies under: and having told us let us acknowledge ourſelves in it: that by partaking of the Affliction we may join in

join in his Prayer. *I am become ſorrowful in my Exerciſe*, ſays he, *and I am troubled.* Where is he become ſorrowful? where is he troubled? He ſays *In my Exerciſe.* He ſpeaks of the wicked Men, whom he ſuffers, and calls ſuch ſuffering of wicked Men his Exerciſe. Think not, that the Wicked are in this World for nothing and that God does no Good with them. Every wicked Man lives, either to amend his Life, or to exerciſe the Good.

*R.* The Sign by which my Friend betray'd me was a kiſs: whom I ſhall kiſs, that is he: hold him faſt: he that committed Murder by a Kiſs gave this wicked Sign. * The unhappy wretch returned the Price of Blood, and in the End hang'd himſelf. *V.* It had been good for that Man, if he had never been born. * The unhappy Wretch.

tionem. *Contriſtatus ſum* iniquit *in exercitatione mea & conturbatus ſum.* Ubi contriſtatus? Ubi conturbatus? *In exercitatione mea*, iniquit. Homines malos, quos patitur commemoratus eſt: eamdemque paſſionem malorum hominum, exercitationem ſuam dixit. Ne putetis gratis eſſe malos in hoc mundo, & nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur: aut ideo vivit, ut per illum bonus exerceatur.

*R.* Amicus meus oſculi me tradidit ſigno: quem oſculatus fuero, ipſe eſt, tenete eum: hoc malum fecit ſignum, qui per oſculum adimplevit homicidium. * Infelix prætermiſit pretium ſanguinis, & in fine laqueo ſe ſuſpendit. *V.* Bonum erat ei, ſi natus non fuiſſet homo ille. * Infelix prætermiſit.

*Lectio 5.*

UTinam ergo qui nos modo exercent convertantur, & nobiſcum exerceantur: tamen quamdiu ita ſunt ut exerceant, non eos oderimus: quia in eo quod malus eſt quis eorum, utrum uſque in finem perſeveraturus ſit, ignoramus. Et plerumque cum tibi videris odiſſe inimicum, fratrem odiſti, & neſcis. Diabolus, & Angeli ejus in Scripturis ſanctis manifeſtati ſunt nobis, quod ad ignem æternum ſint deſtinati. Ipſorum tantum deſperanda eſt correctio, contra quos habemus occultam luctam? ad quam luctam nos armat Apoſtolus, dicens: *Non eſt nobis colluctatio adverſus carnem & ſanguinem:* id eſt, non adverſus homines, quos videtis, *ſed adverſus principes, & poteſtates, rectores mundi, tenebrarum harum,* Ne ſorte cum dixiſſet, *mundi,*

*The Fifth Leſſon.*

WOuld to God then they that now exerciſe us were converted and exerciſed with us: but let us not hate them, tho' they continue to exerciſe us: for we know not whether they will perſevere to the End in their Wickedneſs. And many times, when you imagine that you hate your Enemy, it is your Brother you hate, though you are ignorant of it. The Holy Scriptures plainly ſhew us that the Devil and his Angels are doom'd to eternal fire. It is only their Amendment we may deſpair of, with whom we wage an inviſible war; for which the Apoſtle arms us, ſaying: *Our Conflict is not with Fleſh and Blood,* that is, not with the Men you ſee before your Eyes, *but with the Princes and Powers and Rulers of the World, of this Darkneſs.* And leſt by his ſaying *of the World,* you might think perhaps, that the

Devils are the Rulers of Heaven and Earth, he added, *of his Darkneſs.* By *the World* then, he meant the Lovers of the World: by *the World*, he meant the impious and the Wicked: by *the World*, he meant that which the Goſpel ſpeaks of: *And the World knew him not.*

*R.* The wicked Merchant *Judas* kiſs'd our Lord: he like an innocent Lamb refuſed not the Kiſs to *Judas.* * For a few Pence he deliver'd *Chriſt* to the *Jews V.* It had been better for him if he had never been born: * For a few Pence.

intelligeres dæmones eſſe rectores cœli & terræ, *mundi* dixit, *tenebrarum harum: mundi* dixit, amatorum mundi: *mundi* dixit, impiorum & iniquorum: *mundi* dixit, de quo dicit Evangelium: *Et mundus eum non cognovit.*

*R. Judas mercator* peſſimus oſculo petiit Dominum: ille ut agnus innocens non negavit *Juda* oſculum: * Denariorum numero *Chriſtum Judæis* tradidit. *V.* Melius illi erat, ſi natus non fuiſſet: * Denariorum.

*The Sixth Leſſon.*

*FOR I have ſeen Injuſtice and Strife in the City.* See the Glory of the Croſs. That Croſs that was the Diviſion of his enemies, is now placed on the Foreheads of Kings. The Effect is a Proof of his Power: he conquer'd the World not by the Sword, but by the Wood. The Wood of the Croſs was thought a Sub-

Lectio 6.

*QUoniam vidi iniquitatem, & contradictionem in civitate.* Attende gloriam crucis ipſius. Jam in fronte regnum crux illa fixa eſt, cui inimici inſultaverunt. Effectus probavit virtutem: dom it orbem non ferro, ſed ligno. Lignum crucis contumeliis dignum viſum eſt inimicis, & an-

te

te ipſum lignum ſtantes caput agitabant, & dicebant: *Si Filius Dei eſt, deſcendat de cruce.* Extendebat ille manus ſuas ad popu lum non credentem, & contradicentem. Si enim juſtus eſt qui ex fide vivit, iniquus eſt qui non habet fidem. Quod ergo hic ait, *iniquitatem*, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem & contradictionem, & extendebat manus ſuas ad populum non credentem, & contradicentem: & tamen & ipſos expectans dicebat: *Pater, ignoſce illis, quia neſciunt quid faciunt.*

*R.* Unus ex diſcipulis meis tradet me hodie: væ illi per quem tradar ego: * Melius illi erat, ſi natus non fuiſſet. *V.* Qui intingit mecum manum in paropſide, hic me traditurus eſt in manus peccatorum. * Melius illi. *&c.* *R.* Unus ex diſcipulis, *&c.*

ject of Scorn by his Enemies, who as they ſtood before it ſhook their Heads and ſaid: *If he is the Son of God, let him come down from the Croſs.* He ſtretched forth his Hands to an unbelieving and ſeditious People. For if he is juſt that lives by Faith, he is unjuſt that has not Faith. By *Injuſtice* then here you muſt underſtand Infidelity. Our Lord therefore ſaw Injuſtice and Strife in the City, and ſtretched forth his Hands to an unbelieving and ſeditious People; and yet he waited for them too, ſaying: *Father forgive them, for they know not what they do.*

*R.* One of my Diſciples will this Day betray me: woe to him by whom I am betrayed, * It had been better for him, if he had never been born. *V.* He that dips his Hand with me in the Diſh, is the Man that will deliver me into the Hands of Sinners. *It had been, *&c.* *R.* One of my Diſciples, *&c.* to the V.

## The THIRD NOCTURN.

*Ant.* I said to the Wicked: Speak not Iniquity against God.

*Ant.* Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

## PSALM LXXIV.

WE will confess thy Praise, O God: we will confess and invoke thy Name.

We will relate thy Wonders: when my Time shall come, I will judge according to Justice,

The Earth is dissolv'd, and all that dwell in it: I have establish'd its Pillars.

I said to the Wicked: Do not wickedly: and to them that offend: Extol not your Power.

Extol not your Power highly: speak not Iniquity against God.

For neither from the East, nor from the West, nor from the desert Mountains will Help come: because God is your Judge,

He humbles this man, and exalts that: for in the

CONfitebimur tibi Deus: * confitebimur, & invocabimus nomen tuum.

Narrabimus mirabilia tua: * cum accepero tempus, ego justitias judicabo.

Liquefacta est terra, & omnes qui habitant in ea; * ego confirmavi columnas ejus.

Dixi iniquis: Nolite inique agere: * & delinquentibus: Nolite exaltare cornu.

Nolite extollere in altum cornu vestrum. * nolite loqui adversus Deum iniquitatem.

Quia neque ab Oriente, neque ab Occidente, neque à desertis montibus: * quoniam Deus judex est.

Hunc humiliat, & hunc exaltat: * quia calix

calix in manu Domini vini meri plenus misto.

Et inclinavit ex hoc in hoc: verumtamen fæx ejus non est exinanita: * bibent omnes peccatores terræ.

Ego autem annuntiabo in sæculum: * cantabo Deo *Jacob*.

Et omnia cornua peccatorum confringam: * & exaltabuntur cornua justi.

*Ant.* Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

*Ant.* Terra tremuit & quievit, dum exurgeret in judicio Deus.

Hand of the Lord is a Cup of Wine fill'd with a Mixture.

And he pour'd it out of This into That: yet its Dregs are not emptied: all the Sinners of the Earth shall drink of it.

But I will declare for ever: I will sing to the God of *Jacob*.

And I will destroy the whole Strength of Sinners: and the Strength of the Just Man shall be exalted.

*Ant.* I said to the Wicked: Speak not Iniquity against God.

*Ant.* The Earth trembled and was silent, while God arose to Judgment.

## PSALM LXXV.

NOTUS in *Judæa* Deus: * in *Israel* magnum nomen ejus.

Et factus est in pace locus ejus: * & habitatio ejus in *Sion*.

Ibi confregit potentias arcuum, * scutum, gladium, & bellum.

Illuminans tu mirabiliter à montibus æ-

GOD is known in *Judea:* his Name is great in *Israel*.

And his Dwelling is in Peace: and his Habitation in *Sion*.

There he destroy'd the Power of Bows, the Shield, the Sword, and War.

Thou sendest Light wonderfully from the e-

ternal

ternal Mountains: all the Senſeleſs of Heart were diſturb'd.

They ſlept their Sleep: and all theſe Men of Riches found nothing in their Hands.

ternis: * turbati ſunt omnes inſipientes corde.

Domierunt ſomnum ſuum: * & nihil invenerunt omnes viri divitiarum in manibus ſuis.

At thy Reprehenſion, O God of *Jacob*, they ſlumber'd that rode on Horſes.

Thou art terrible, and who ſhall reſiſt thee at the Time of thy Wrath?

From Heaven thou haſt made thy Judgment heard: the Earth trembled and was ſilent.

When God aroſe to Judgment, that he might ſave all the Meek of the Earth.

Becauſe the Thoughts of Men ſhall confeſs thy Praiſe: and the Remains of thoſe Thoughts ſhall keep a Feſtival to thy Honour.

Make Vows and perform them to the Lord your God, all ye that round about him bring Gifts.

To him that is terrible and to him that takes

Ab increpatione tua, Deus *Jacob*, * dormitaverunt qui aſcenderunt equos.

Tu terribilis es, & quis reſiſtet tibi? * ex tunc ira tua.

De cœlo auditum feciſti judicium: * terra tremuit & quievit.

Cum exurgeret in judicium Deus, * ut ſalvos faceret omnes manſuetos terræ.

Quoniam cogitatio hominis confitebitur tibi * & reliquiæ cogitationis diem feſtum agent tibi.

Vovete & reddite Domino Deo veſtro: * omnes qui in circuitu ejus affertis munera.

Terribili & ei qui auſert ſpiritum principum

pum, * terribili apud reges terræ.

*Ant.* Terra tremuit & quievit, dum exurgeret in judicio Deus.

*Ant.* In die tribulationis meæ, Deum exquisivi manibus meis.

away the Lives of Princes, to him that is terrible to the Kings of the Earth.

*Ant.* The Earth trembled and was silent, while God arose to Judgment.

*Ant.* In the Day of my Tribulation, I sought God with my Hands lifted up to him.

## PSALM LXXVI.

VOCE mea ad Dominum clamavi: * voce mea ad Deum, & intendit mihi.

In die tribulationis meæ, Deum exquisivi manibus meis nocte contra eum: * & non sum deceptus.

Renuit consolari anima mea, * memor fui Dei, & delectatus sum, & exercitatus sum: & defecit spiritus meus.

Anticipaverunt vigilias oculi mei * & turbatus sum, & non sum locutus.

Cogitavi dies antiquos: * & annos æternos in mente habui.

WITH my Voice I cry'd out to the Lord: with my Voice I cry'd out to God, and he attended to me.

In the Day of Tribulation I sought God with my Hands lifted up to him in the Night: and I was not disappointed.

My Soul refused Comfort. I was mindful of God, and I was delighted and exercised: and my Spirit fainted.

My Eyes prevented the Watch: I was troubled and spoke out.

I thought upon the old Days: and I call'd to mind the eternal Years.

And

And in the Night I meditated in my Heart, and I was exerciſed, and ſwept my Spirit.

Will God reject me for ever? Or will he not at laſt be ſtill better pleaſed?

Or will he cut off his Mercy for ever, from Generation to Generation?

Or will God forget to have Mercy? Or will he in his Wrath keep his Mercies in?

And I ſaid: Now I begin: this is a Change of the Right Hand of the Higheſt.

I was mindful of the Works of the Lord: for I will be mindful of thy Wonders from the Beginning.

And I will meditate on all thy Works: and I will exerciſe myſelf on thy Deſigns.

O God, thy Way is holy: what God is great like our God? Thou art the God, that doth Wonders.

Thou haſt made known thy Power amongſt Na-

Et meditatus ſum nocte cum corde meo * & exercitabar, & ſcopebam ſpiritum meum.

Numquid in æternum projiciet Deus? * Aut non apponet ut complacitior ſit adhuc?

Aut in finem miſericordiam ſuam abſcindet, * à generatione in generationem?

Aut obliviſcetur miſereri Deus * aut continebit in ira ſua miſericordias ſuas?

Et dixi: Nunc cœpi: * hæc mutatio dexteræ Excelſi.

Memor fui operum Domini: * quia memor ero ab initio mirabilium tuorum.

Et meditabor in omnibus operibus tuis: * & in adinventionibus tuis exercebor.

Deus in ſancto via tua: quis Deus magnus ſicut Deus noſter? * Tu es Deus, qui facis mirabilia.

Notam feciſti in populis virtutem tuam: * redemiſti

redemiſti in brachio tuo populum tuum, filios *Jacob* & *Joſeph*.

Viderunt te aquæ, Deus viderunt te aquæ: * & timuerunt, & timuerunt, & turbatæ ſunt abyſſi

Multitudo ſonitus aquarum: * vocem dederunt nubes.

Etenim ſagittæ tuæ tranſeunt: * vox tonitrui tui in rota.

Illuxerunt coruſcationes tuæ orbi terræ: * commota eſt & contremuit terra.

In maria via tua, & ſemitæ tuæ in aquis multis: * & veſtigia tua non cognoſcentur.

Deduxiſti ſicut oves populum tuum, * in manu *Moyſi* & *Aaron*.

*Ant.* In die tribulationis meæ, Deum exquiſivi manibus meis.

*V.* Exurge, Domine.

*R.* Et judica cauſam meam.

tions: with thy Arms thou haſt delivered thy People, the Children of *Jacob* and *Joſeph*.

The Waters ſaw thee, O God, the Waters ſaw thee: and they were afraid, and the Depths were troubled.

Great was the Noiſe of the Waters: the Clouds made thy Voice heard.

For thy Arrows were thrown; the Voice of thy Thunder fell on their Chariots.

Thy Lightening flaſhed on the Globe of the Earth: the Earth ſhook and trembled.

Thy Way was thro' the Sea, and thy Paths went thro' many Waters; and thy Footſteps ſhall not be traced.

Thou didſt lead thy People like Sheep, by the Hands of *Moſes* and *Aaron*.

*Ant.* In the Day of my Tribulation, I ſought God with my Hands *liſted up to him*.

*V.* Ariſe, O Lord.

*R.* And judge my Cauſe.

Our Father, *all in ſecret.*

Pater noſtar, *ſecreto.*

*Out of the firſt Epiſtle of St.* Paul *the Apoſtle to the* Corinthians.

*De Epiſtola prima beati* Pauli *Apoſtoli ad* Corinthios.

*Chap.* 11.

*Cap.* 11.

*The Seventh Leſſon.*

NOW this I command: not praiſing that ye meet, not for the better, but for the worſe. Firſt indeed, when ye meet in the Church, I hear that there are ſchiſms among you, and in part I believe it. For there muſt be hereſies alſo, that they alſo that are approv'd may be made manifeſt among you. When ye meet therefore together, it is now not to eat the Lord's Supper. For every one takes his Supper before others to eat. And one is hungry, and another is drunk. Have ye not Houſes to eat and drink in? Or do ye deſpiſe the Church of God, and confound thoſe that have not? What ſhall I ſay to you? Do I praiſe

*Lectio* 7.

HOC autem præcipio: non laudans quod non in melius, ſed in deterius convenitis. Primum quidem convenientibus vobis in Eccleſiam, audio ſciſſuras eſſe inter vos, & ex parte credo. Nam oportet & hæreſes eſſe, ut & qui probati ſunt, manifeſti fiant in vobis. Convenientibus ergo vobis, in unum, jam non eſt Dominicam cœnam manducare. Unuſquiſque enim ſuam cœnam præſumit ad manducandum. Et alius quidem eſurit, alius autem ebrius eſt. Num quid domos non habetis ad manducandum, & bibendum? Aut Eccleſiam Dei contemnitis, & confunditis eos qui non habent?

habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

*R.* Eram quaſi agnus innocens: ductus ſum ad immolandum, & neſciebam: conſilium fecerunt inimici mei adverſum me, dicentes: * Venite, mittamus lignum in panem ejus, & eradamus eum de terra viventium. *V.* Omnes inimici mei adverſum me cogitabant mala mihi: verbum iniquum mandaverunt adverſum me, dicentes: * Venite.

you? In this I praiſe you not.

*R.* I was like an innocent Lamb; I was led to be ſacrificed, and I knew it not: my Enemies conſpired againſt me, ſaying: * Come, let us put Wood into his Bread, and root him out of the Land of the Living. *V.* All my Enemies contrived Miſchief againſt me; they utter'd a wicked Speech againſt me, ſaying: * Come.

*Lectio* 8.

EGO enim accepi à Domino, quod & tradidi vobis, quoniam Dominus *Jeſus* in quanocte tradebatur, accepit panem, & gratias agens fregit, & dixit: Accipite, & manducate; hoc eſt corpus meum, quod pro vobis tradetur; hoc facite in meam commemorationem. Similiter & calicem, poſtquam cœnavit, dicens; Hic calix

*The Eighth Leſſon.*

FOR I received of the Lord, what I have alſo deliver'd to you. That the Lord *Jeſus*, the Night he was betrayed, took Bread, and giving Thanks, broke it, and ſaid, Take ye and eat: This is my Body which ſhall be deliver'd for you; do this in Remembrance of me. In like Manner *he* alſo *took* the Cup, after he had ſupp'd, ſaying, This Cup is the New Teſtament in

my Blood. Do this, as often as ye ſhall drink it, in remembrance of me. For as often as ye ſhall eat this Bread, and drink the Cup, ye ſhall declare the Death of the Lord until he comes.

*R.* Could ye not watch one Hour with me, ye that were reſolved to die for me? * Or do ye not ſee *Judas*, how he ſleeps not, but makes haſte to betray me to the *Jews*? *V.* Why do ye ſleep? Ariſe and pray, leſt ye fall into Temptation. * Or do ye not ſee.

*The Ninth Leſſon.*

THerefore whoever ſhall eat this Bread, or drink the Cup of the Lord unworthily, he ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf and ſo let him eat of the Bread. For he that eats and drinks unworthily, eats and drinks Judgment to himſelf, not

novum teſtamentum eſt in meo ſanguine. Hoc facite quotieſcunque bibetis in meam commemorationem. Quotieſcumque enim manducabitis panem hunc & calicem bibetis: mortem Domini annunciabitis donec veniat.

*R.* Una hora non potuiſtis vigilare mecum, qui exhortabamini mori pro me? * Vel *Judam* non videtis, quomodo non dormit ſed feſtinat tradere me *Judæis? V.* Quid dormitis? ſurgite, & orate, ne intretis in tentationem. *Vel *Judam.*

*Lectio 9.*

ITAQUE quicumque manducaverit panem hunc vel biberit calicem Domini indigne, reus erit corporis & ſanguinis Domini. Probet autem ſeipſum homo, & ſic de pane illo edat, & de calice bibat. Qui enim manducat & bibit indigne, judicium ſibi manducat & bibit, non dijudicans corpus Domini.

Domini. Ideo inter vos multi infirmi & imbecilles, & dormiunt multi. Quod ſi noſmet ipſos dijudicaremus, non utique judicaremur. Dum judicamur autem, à Domino corripimur, ut non cum hoc mundo damnemur. Itaque fratres mei, cum convenitis ad manducandum, invicem exſpectate. Si quis eſurit, domi manducet: ut non in judicium conveniatis. Cetera autem, cum venero, diſponam.

discerning the Body of the Lord. Therfore among you many are weak and feeble, and many ſleep: But if we judg'd ourſelves we ſhould not be judged. But while we are judged we are chaſtiſed by the Lord, that we may not be condemn'd with this World. Wherefore, my Brethren, when ye meet together, If any man be angry let him eat at home: that ye may not meet for your judgment. And when I come, I will order the reſt.

*R.* Seniores populi conſilium fecerunt, * Ut *Jeſum* dolo tenerent & occiderent: cum gladiis & fuſtibus exierunt tamquam ad latronem. *V.* Collegerunt Pontifices & *Phariſæi* concilium, * Ut *Jeſum*, *R.* Semiores, *&c.*

*R.* The Elders of the People conſulted together * How they might by ſome Craft apprehend *Jeſus* and kill him: they went out with Swords and Clubs as to a Thief. *V.* The Prieſt and *Phariſees* held a Council. * How they might. *R* The Elders, *&c. to the* V.

The

## The LAUDS.

*Ant.* May'ſt thou be juſtified, O Lord, in thy Words, and overcome when thou art judged.

*Ant.* Juſtificeris Domine in ſermonibus tuis, & vincas cum dudicaris.

## PSALM L.

HAVE Mercy on me, O God, according to thy great Mercy.

And according to the multitude of thy mercies, blot out my Iniquity.

Waſh me more from my Iniquity; and cleanſe me from my Sin.

Becauſe I acknowledge my Iniquity: and my Sin is always againſt me.

Againſt thee only have I ſinned, and done Evil before thee: that thou may'ſt be juſtified in thy Words, and overcome when thou art judged.

For Behold, I was conceived in Iniquity: and my Mother conceived me in Sin.

MIſerere mei, Deus, * ſecundum magnam miſericordiam tuam. ℣. Secundum * multitudinem miſerationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitates mea: * â peccato meo munda me.

Quoniam iniquitatem meam ego cognoſco: * & peccatum meum contra me eſt ſemper.

Tibi ſoli peccavi, & malum coram te feci: * ut juſtificeris in ſermonibus tuis, & vincas cum judicaris.

Ecce enim in iniquitatibus conceptus ſum: * & in peccatis concepit me mater mea.

Ecce

Ecce enim veritatem dilexiſti: * incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.

For behold thou haſt loved the Truth: thou haſt diſcovered to me the unknown and hidden Things of thy Wiſdom.

Aſperges me hyſſopo, & mundabor: * lavabis me & ſuper nivem dealbabor.

Thou ſhalt ſprinkle me with Hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be whiter than Snow.

Auditui meo dabis gaudium & lætitiam: * & exultabunt oſſa humiliata.

Thou ſhalt bring Joy and Gladneſs to my Hearing: and my Bones that are humbled ſhall rejoice.

Averte faciem tuam à peccatis meis: * & omnes iniquitates meas dele.

Turn away thy Face from my Sins: and blot out all my Iniquities,

Cor mundum crea in me, Deus: * & ſpiritum rectum innova in viſceribus meis.

Create in me a clean Heart, O God: and renew a right Spirit in my Bowels.

Ne projicias me à facie tua: * & ſpiritum ſanctum tuum ne auferas à me.

Caſt me not away from thy Face: and take not thy Holy Spirit from me.

Redde mihi lætitiam ſalutaris tui: * & ſpiritu principali confirma me.

Reſtore to me the Joy of thy Salvation: and ſtrengthen me with thy Sovereign Spirit.

Docebo iniquos vias tuas: * & impii ad te convertentur.

I will teach thy Ways to the Unjuſt: and the Impious ſhall be converted to thee.

Libera me de ſangui-

Deliver me from Blood O God

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O God, the God of my Salvation: and my Tongue ſhall with Joy extol thy Juſtice.

O Lord, thou wilt open my Lips: and my Mouth ſhall declare thy Praiſe.

For if thou wouldſt have a Sacrifice, I had certainly offer'd it: thou wilt not be delighted with Holocauſts.

An afflicted Spirit is a Sacrifice to God: thou wilt not, O God, deſpiſe an humble and contrite Heart.

Be favourable to *Sion*, O Lord, according to thy good Will: that the Walls of *Jeruſalem* may be built up.

Then thou wilt accept a Sacrifice of Juſtice, Offerings and Holocauſts: then they will lay Calves on thy Altar.

*Ant.* May'ſt thou be juſtified, O Lord, in thy Words, and overcome when thou art judged.

*Ant.* The Lord was led like a Sheep to the Slaughter, and he open'd not his Mouth.

nibus Deus, Deus ſalutis meæ: * & exultabit lingua mea juſtitiam tuam.

Domine, labia mea aperies: * & os meum annuntiabit laudem tuam.

Quoniam ſi voluiſſes ſacrificium, dediſſem utique: * holocauſtis non delectaberis.

Sacrificium Deo ſpiritus contribulatus: * cor contritum & humiliatum, Deus, non deſpicies.

Benigne fac Domine in bona voluntate tua *Sion:* * ut ædificentur muri *Jeruſalem.*

Tunc acceptabis ſacrificium juſtitiæ, oblationes, & holocauſta: * tunc imponent ſuper altare tuum vitulos.

*Ant.* Juſtificeris Domine in ſermonibus tuis, & vincas cum judicaris.

*Ant.* Dominus tamquam ovis ad victimam ductus eſt, & non aperuit os ſuum.

PSALM

## PSALM LXXXIX.

DOMINE, refugium factus es nobis, * a generatione in generationem.

Priuſquam montes fierent, & formaretur terra & orbis: * a ſæculo & uſque in ſæculum tu es Deus.

Ne avertas hominem in humilitatem: * & dixiſti: Convertimini, filii hominum.

Quoniam mille anni ante oculos tuos, * tamquam dies heſterna quæ præteriit.

Et cuſtodia in nocte: * quæ pro nihilo habentur, eorum anni erunt.

Mane ſicut herba tranſeat, mane floreat, & tranſeat: * veſpere decidat, induret & areſcat.

LORD, thou haſt been our Refuge, from Generation to Generation.

Before the Mountains were made, or the Earth and World were formed: from Eternity and to Eternity thou art God.

Reduce not Man to a mean Condition: thou haſt ſaid: Be converted ye Children of Men.

For a thouſand Years in thy Eyes are as Yeſterday that is paſt.

And as a Watch in the Night: Things that are counted for Nothing, their Years ſhall be.

In the Morning like an Herb let him paſs away, in the Morning let him flouriſh and paſs away: in the Evening let him fade, grow hard, and wither.

Quia defecimus in ira tua: * in furore tuo turbati ſumus.

Poſuiſti iniquitates noſtras in conſpectu

For we have fainted under thy Wrath, and by thy Fury we have been diſturbed.

Thou haſt put our Iniquities in thy Sight

our whole Life in the Light of thy Countenance.

For all our Days have failed: and under thy Anger we have fainted.

Our Years ſhall waſte away like a Spider: the Days of our Years make up ſeventy Years.

But if we are ſtrong, they make up eighty Years: and that which is more, is Pain and Sorrow.

For Mildneſs is come upon us: and we ſhall be corrected.

Who knows the Power of thy Wrath, and for fear of thee can meaſure thy Anger?

Make thy Right-hand thus known, and our Hearts inſtructed in Wiſdom.

Turn towards us, O Lord, how long will it be firſt? and be prevailed on by thy Servants.

We have been filled in the Morning with thy Mercies: and we have rejoiced and been delighted all our Days.

tuo: * ſæculum noſtrum in illuminatione vultus tui.

Quoniam omnes dies noſtri defecerunt: * & in ira tua defecimus.

Anni noſtri ſicut aranea meditabuntur; * dies annorum noſtrorum in ipſis, ſeptuaginta anni.

Si autem in potentatibus, octaginta anni: * & amplius eorum, labor & dolor.

Quoniam ſupervenit manſuetudo: * & corripiemur.

Quis novit poteſtatem iræ tuæ, * præ timore tuo iram tuam dinumerare?

Dexteram tuam ſic notam fac: * & eruditos corde in ſapientia.

Convertere Domine uſquequo? * & deprecabilis eſto ſuper ſervos tuos.

Repleti ſumus mane miſericordia tua: * & exultavimus, & delectati ſumus omnibus diebus noſtris.

Lætati

Lætati ſumus pro diebus, quibus nos humiliaſti: * annis, quibus vidimus mala.

Reſpice in ſervos tuos, & in opera tua: * & dirige filios eorum.

Et ſit ſplendor Domini Dei noſtri ſuper nos, & opera manuum noſtrarum dirige ſuper nos: * & opus manuum noſtrarum dirige.

*Ant.* Dominus tamquam ovis ad victimam ductus eſt, & non aperuit os ſuum.

*Ant.* Contritum eſt cor meum in medio mei, contremuerunt omnia oſſa mea.

We have rejoiced for the Days, in which thou haſt humbled us: for the Years, in which we have ſeen Evils.

Look on thy Servants, and on thy works: and direct their Children.

And let the Brightneſs of the Lord our God ſhine upon us and direct thou in us the Works of our hands: and the Work of our hands do thou direct.

*Ant.* The Lord was led like a Sheep to the Slaughter, and he open'd not his mouth.

*Ant.* My heart is broken within me, all my Bones have trembled.

## PSALM LXII.

DEUS, Deus, meus, * ad te de luce vigilo.

Sitivit in te anima mea, * quam multipliciter tibi caro mea.

In terra deſerta, & invia, & inaquoſa: * ſic in ſancto apparui tibi, ut viderem virtu-

O GOD, my God, to thee I watch from the Break of Day.

My Soul has thirſted after thee, my Fleſh very many ways.

In a deſert Land impaſſable and without Water, as it were in thy Sanctuary, I have appear'd

before thee, to behold thy Strength and thy Glory.

Becauſe thy Mercy is better than Lives: my Lips ſhall praiſe thee.

Thus I will bleſs thee in my Life: and in thy Name I will liſt up my Hands to *thee*.

Let my Soul be filled as it were with Marrow and Fatneſs: and my Mouth ſhall praiſe thee with Lips of Joy.

If I have been mindful of thee on my Bed, in the Morning *alſo* I will meditate on thee: for thou haſt been my Helper.

And under the Shelter of thy Wings I will rejoice, my Soul has ſtuck faſt to thee: thy Right-hand has ſupported me.

But they have ſought my Life in vain, they ſhall enter into the Lower Places of the Earth: they ſhall be delivered up to the Sword, they ſhall be Meat for Foxes.

But the King ſhall rejoice in God; all ſhall be praiſed that ſwear by him

tem tuam, & gloriam tuam.

Quoniam melior eſt miſericordia tua ſuper vitas: * labia mea laudabunt te.

Sic benedicam te in vita mea: * & in nomine tuo levabo manus meas.

Sicut adipe & pinguedine repleatur anima mea: * & labiis exultationis laudabit os meum.

Si memor fui tui ſuper ſtratum meum, in matutinis meditabor in te: * quia fuiſti adjutor meus.

Et in velamento alarum tuarum exultabo, adhæſit anima mea poſt te: * me ſuſcepit dextera tua.

Ipſi vero in vanum quæſierunt animam meam, introibunt in inferiora terræ: * tradentur in manus gladii partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo:

eo : * quia obſtructum eſt os loquentium iniqua.

becauſe their Mouths are ſtopt that ſpeak unjuſt Things.

## PSALM LXVI.

DEUS miſereatur noſtri, & benedicat nobis : * illuminet vultum ſuum ſuper nos, & miſereatur noſtri.

Ut cognoſcamus in terra viam tuam : * in omnibus Gentibus ſalutare tuum.

Confiteantur tibi populi, Deus : * confiteantur tibi populi omnes.

Lætentur & exultent Gentes : * quoniam judicas populos in æquitate, & Gentes in terra dirigis.

Confiteantur tibi populi Deus : confiteantur tibi populi omnes : * terra dedit fructum ſuum.

Benedicat nos Deus, Deus noſter, benedicat nos Deus : * & metuant eum omnes fines terræ.

*Ant.* Contritum eſt cor meum in medio

LET God have mercy on us, and bleſs us : let his Countenance enlighten us, and let him have mercy on us.

That we may know the Way on the Earth, thy Salvation in all Nations.

Let the People confeſs thy Praiſe, O God : let all People confeſs thy Praiſe.

Let Nations be glad and rejoice : becauſe thou judgeſt the People with Equity, and ruleſt the Nations on the Earth.

Let the People confeſs thy Praiſe, O God : let all People confeſs thy Praiſe : the Earth has yielded her Fruit.

Let God our God bleſs us, let God bleſs us : and let all the Bounds of the Earth fear him.

*Ant.* My Heart is broken within me, all my Bones

Bones have trembled.

*Ant.* Thou haſt encouraged us with thy Power and thy holy Refreſhment, O Lord.

mei contremuerunt omnia oſſa mea.

*Ant.* Exhortatus es in virtute tua, & in refectione ſancta tua Domine.

*The Canticle of* Moſes

*Exod.* 15.

LET us ſing to the Lord: for he is glorioufly magnified: he has thrown the Horſe and its Rider into the Sea.

The Lord is my ſtrength and my Praiſe: and he was my Safety.

This is my God, and I will glorify him: the God of my Father, and I will extol him:

The Lord is like a Warrior, his Name is Almighty. He threw the Chariots of *Pharao* and his Army into the Sea.

His choſen Princes were drowned in the Red Sea: The Deep covered them, they ſunk to the Bottom like a Stone.

Thy Right-hand, O Lord, was magnified by

*Conticum* Moyſi.

*Exod.* 15.

CAntemus Domino: glorioſe enim magnificatus eſt: * equum & aſcenſorem dejecit in mare.

Fortitudo mea & laus mea Dominus: * & factus eſt mihi in ſalutem.

Iſte Deus meus, & glorificabo eum: * Deus patris mei, & exaltabo eum.

Dominus quaſi vir pugnator, omnipotens nomen ejus. * Currus *Pharaonis* & exercitum ejus projecit in mare.

Electi principes ejus ſubmerſi ſunt in maria rubro: * Abyſſi operuerunt eos, deſcenderunt in profundum quaſi lapis.

Dextera tua, Domine, magnificata eſt in forti-

fortitudine: dextera tua, Domine, percuſſit inimicum. * Et in multitudina gloriæ tuæ depoſuiſti adverſarios tuos:

Miſiſti iram tuam, quæ devoravit eos ſicut ſtipulam. * Et in ſpiritu furoris tui congregatæ ſunt aquæ.

Stetit unda fluens, * congregatæ ſunt abyſſi in medio mari.

Dixit inimicus: Perſequar & comprehendam, * dividam ſpolia, implebitur anima mea.

Evaginabo gladium meum, * interficiet eos manus mea.

Flavit ſpiritus tuus, & operuit eos mare: * ſubmerſi ſunt quaſi plumbum in aquis vehementibus.

Quis ſimilis tui in fortibus, Domine? * quis ſimilis tui, magnificus in ſanctitate, terribilis atque laudabilis, faciens mirabilia?

Extendiſti manum

thy Strength: thy Right Hand, O Lord, defeated thy Enemy. And by the Multitude of thy Glory thou didſt overthrow thy Adverſaries:

Thou didſt ſend thy Wrath, which devoured them like Stubble. And by the Breath of thy Fury the Waters were gather'd together.

The running Water ſtood ſtill, the Depths were heap'd up together in the Middle of the Sea.

The Enemy ſaid: I will purſue and overtake them, I will divide the Plunder, my Soul ſhall have its Fill.

I will unſheath my Sword, my Hand ſhall kill them.

The Wind blew, and the Sea cover'd them: they ſunk like Lead in thoſe rapid Waters.

Who is there among the Valiant like thee, O Lord? who is like to thee, glorious in Sanctity, terrible and laudable, doing Wonders?

Thou didſt ſtretch out thy

thy Hand, and the Earth devour'd them. Thou didſt in thy Mercy become a Guide to the People which thou didſt deliver:

tuam, & devoravit eos terra. * Dux fuiſti in miſericordia tua populo quem redemiſti:

And by thy Strength thou didſt carry them to thy holy Habitation.

Et portaſti eum in fortitudine tua, * ad habitaculum ſanctum tuum.

Nations roſe up and were angry at it: Sorrow poſſeſs'd the Inhabitants of *Philiſthiim.*

Aſcenderunt populi & irati ſunt: * dolores obtinuerunt habitatores *Philiſthiim.*

Then the Princes of *Edom* were diſturb'd, Trembling ſeized on the ſtrong Men of *Moab:* all the Inhabitants of *Chanaan* grew ſtiff *with Fear.*

Tunc conturbati ſunt principes *Edom*, robuſtos *Moab* obtinuit tremor: * obriguerunt omnes habitatores *Chanaan.*

Let Fear and Dread fall on them, at the Greatneſs of thy Arm:

Irruat ſuper eos formido & pavor, * in magnitudine brachii tui:

Let them become immoveable like a Rock, until thy People is paſs'd, O Lord: until this thy People, which thou haſt poſſeſs'd, is paſs'd.

Fiant immobiles quaſi lapis, donec pertranſeat populus tuus Domine: * donec pertranſeat populus tuus iſte quem poſſediſti.

Thou ſhalt lead them to and plant them on the Mountain of thy Inheritance, on thy moſt firm Habitation, which thou haſt built, O Lord:

Introduces eos, & plantabis in monte hereditatis tuæ, * firmiſſimo habitaculo tuo quod operatus es, Domine:

On thy Sanctuary, O

Sanctuarium tuum, Domine,

Domine, quod firmaverunt manus tuæ: * Dominus regnabit in æternum, & ultra.

Ingreſſus eſt enim eques *Pharao* cum curribus & equitibus ejus in mare: * & reduxit ſuper eos Dominus aquas maris.

Filii autem *Iſrael* ambulaverunt per ſiccum * in medio ejus.

*Ant.* Exhortatus es in virtute tua, & in refectione ſancta tua, Domine.

*Ant.* Oblatus eſt, quia ipſe voluit, & peccata noſtra ipſe portavit.

Lord, which thy Hands have eſtabliſhed: the Lord ſhall reign for ever and evermore.

For *Pharaoh* with his Chariots and Horſemen enter'd on Horſeback into the Sea: and the Lord brought the Waters of the Sea upon them.

But the Children of *Iſrael* walked on dry Ground through the Middle of it.

*Ant.* Thou haſt encouraged us with thy Power and thy holy Refreſhment, O Lord.

*Ant.* He was offer'd up, becauſe he himſelf deſired it, and he himſelf carry'd our Sins.

## PSALM CXLVIII.

LAudate Dominum de cælis: * laudate eum in excelſis.

Laudate eum omnes Angeli ejus: * laudate eum omnes virtutes ejus.

Laudate eum ſol & luna: * laudate eum omnes ſtellæ & lumen.

Laudate eum cæli cælorum; * & aquæ

PRAISE the Lord from the Heavens: praiſe him in the high Places.

Praiſe him all his Angels: praiſe him all his Powers.

Praiſe him ye Sun and Moon: praiſe him all ye Stars and Light.

Praiſe him ye Heavens of Heavens: and let

all the Waters that are above the Heavens, praiſe the Name of the Lord.

Becauſe he ſaid it, and they were made: he commanded it, and they were created.

He eſtabliſh'd them for ever, and for ever and ever: he gave a Command, and it ſhall not be broken.

Praiſe the Lord from the Earth, ye Dragons and all the Depths.

Fire, Hail, Snow, Ice, Storms of Wind that obey his Word.

Mountains and all Hills: Fruit-bearing Trees, and all Cedars.

Beaſts and all Cattle: Serpents and winged Birds:

Kings of the Earth and all People: Princes and all Judges of the Earth:

Young Men and Virgins: Old Men and Children, let them praiſe the Name of the Lord: becauſe the Name of him only is exalted.

His Praiſe is above Hea-

omnes quæ ſuper cælos ſunt, laudent nomen Domini.

Quia ipſe dixit, & facta ſunt: * ipſe mandavit, & creata ſunt.

Statuit ea in æternum, & in ſæculum ſæculi: * præceptum poſuit, & non præteribit.

Laudate Dominum de terra, * dracones & omnes abyſſi.

Ignis, grando, nix, glacies, ſpiritus procellarum, * quæ faciunt verbum ejus.

Montes & omnes colles: * ligna fructifera, & omnes cedri.

Beſtiæ & univerſa pecora: * ſerpentes & volucres, pennatæ.

Reges terræ, & omnes populi: * principes & omnes judices terræ.

Juvenes & virgines: ſenes cum junioribus laudent nomen Domini: * quia exaltatum eſt nomen ejus ſolius.

Confeſſio ejus ſuper cælum

cælum & terram : * & exaltavit cornu populi ſui.

Hymnus omnibus ſanctis ejus : * filiis *Iſrael*, populo appropinquanti ſibi.

ven and Earth : and he has exalted the Strength of his People.

This Hymn is for all his Saints : for the Children of *Iſrael*, the People that approaches to him.

## PSALM CXLIX.

CANTATE Domino canticum novum : * laus ejus in Eccleſia ſanctorum.

Lætetur *Iſrael* in eo qui fecit eum : * & filii *Sion* exultent in rege ſuo.

Laudent nomen ejus in choro : * in tympano & pſalterio pſallant ei.

Quia beneplacitum eſt Domino in populo ſuo : * & exaltabit manſuetos in ſalutem.

Exultabunt ſancti in gloria : * lætabuntur in cubilibus ſuis.

Exaltationes Dei in gutture eorum : * & gladii ancipites in manibus eorum :

Ad faciendam vin-

SING to the Lord a new Song : let his Praiſe be in the Aſſembly of the Saints.

Let *Iſrael* rejoice in him that made him : and let the Children of *Sion* rejoice in their King.

Let them praiſe his Name in a Choir : with Drum and Harp let them ſing to him.

Becauſe the Lord is well pleaſed with his People : and he will exalt the Meek and ſave them.

The Saints ſhall rejoice in their Glory they ſhall be joyful on their Beds.

The Praiſes of God will be in their Mouths : and two edged Swords in their Hands :

To take Revenge of

Nations, to chaſtiſe the People.

To bind their Kings in Fetters, and their Nobles in Manacles of Iron.

That they may execute on them the appointed Judgment: this Glory belongs to all his Saints.

dictam in nationibus * increpationes in populis.

Ad alligandos reges eorum in compedibus: * & nobilies eorum in manicis ferreis.

Ut faciant in eis judicium conſcriptum: * gloria hæc eſt omnibus ſanctis ejus.

## PSALM CL.

PRAISE the Lord in his Sanctuary: praiſe him in the Firmament of his Power.

Praiſe him in his powerful Works: praiſe him according to the Multitude of his Greatneſs.

Praiſe him with the Sound of Trumpet: praiſe him with the Pſalter and Harp.

Praiſe him with the Drum and Choir: praiſe him with ſtrong Inſtruments and the Organ.

Praiſe him with well ſounding Cymbals: praiſe him with Cymbals of Jubilee: let every Spirit praiſe the Lord.

LAudate Dominum in ſanctis ejus; * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: * laudate eum ſecundum multitudinem magnitudinis ejus.

Laudate eum in ſono tubæ: * laudate eum in pſalterio & cithara.

Laudate eum in tympano & choro: * laudate eum in chordis & organo.

Laudate eum in cymbalis bene ſonantibus: laudate eum in cymbalis jbilationis: * omnis ſpiritus laudet Dominum.

*Ant.*

*Ant.* Oblatus eſt quia ipſe voluit & peccata noſtra ipſe portavit.

*V.* Homo pacis meæ, in quo ſperavi.

*R.* Qui edebat panes meos, ampliavit adverſum me ſupplantationem.

*Ant.* Traditor autem dedit eis ſignum, dicens: Quem oſculatus fuero, ipſe eſt, tenete eum.

*Ant.* He was offered up, becauſe he himſelf deſired it, and he himſelf carried our Sins.

*V.* The Man of my Affection, in whom I confided.

*R.* Who has eaten my Bread, moſt wickedly ſupplanted me.

*Ant.* The Traitor gave them a ſign, ſaying: He that I ſhall kiſs, that is He, hold him faſt.

*Canticum* Zachariæ.

*Lucæ* 1.

BEnedictus Dominus Deus *Iſrael*: * quia viſitavit, & fecit redemptionem plebis ſuæ:

Et erexit cornu ſalutis nobis, * in domo *David* pueri ſui.

Sicut locutus eſt per os ſanctorum, * qui à ſæcula ſunt, prophetarum ejus.

Salutem ex inimicis noſtris, * & de manu omnium qui oderunt nos:

*The Canticle of* Zachary.

*Luke* 1.

BLeſſed be the Lord God of *Iſrael:* becauſe he has viſited, and wrought the Redemption of his People:

And he has erected a powerful ſalvation for us, in the Houſe of *David* his Servant.

As he ſpoke by the Mouths of his holy Prophets, that have been from the beginning.

That we ſhould be ſaved from our Enemies, and from the Hands of all that hate us:

To ſhew Mercy to our Fathers, and remember his holy Covenant.

Ad faciendam miſericordiam cum patribus noſtris: * & memorari teſtamenti ſui ſancti.

*According to* the Oath, which he ſwore to *Abraham* our Father, that he would give it to us:

Jusjurandum, quod juravit ad *Abraham* patrem noſtrum, * daturum ſe nobis:

That being deliver'd out of the Hands of our Enemies, we may ſerve him without Fear.

Ut ſine timore, de manu inimicorum noſtrorum liberati, * ſerviamus illi.

In Holineſs and Juſtice before him, all our Days.

In ſanctitate & juſtitia coram ipſo, * omnibus diebus noſtris.

And thou, Child, ſhalt be call'd the Prophet of the Higheſt: for thou ſhalt go before the Face of the Lord, to prepare the Way for him.

Et tu, puer Propheta, Altiſſimi vocaberis: * Præibis enim anti faciem Domini, parare vias ejus.

To give his People the Knowledge of Salvation, for the Remiſſion of their Sins:

Ad dandam ſcientiam ſalutis plebi ejus, * in remiſſionem peccatorum eorum:

Through the Bowels of the Mercy of our God: by which the riſing Sun has viſited us from above:

Per viſcera miſericordiæ Dei noſtri: * in quibus viſitavit nos, oriens ex alto:

To give Light to thoſe that ſit in Darkneſs and in the Shadow of Death: to guide our Feet in the Way of Peace.

Illuminare his, qui in tenebris & in umbra mortis ſedent: ad dirigendos pedes noſtros in viam pacis.

*Ant.* The Traitor gave

*Ant.* Traditor autem dedit

dedit eis ſignum, dicens: Quem oſculatus fuero, ipſe eſt, tenete eum.

them a Sign, ſaying: He that I ſhall kiſs, that is He, hold him faſt.

*All the Candles in the triangular Candleſtic being put out, except that on the Top; whilſt the* Benedictus *is ſinging, the ſix Candles on the Altar are extinguiſhed one by one, at every ſecond Verſe, ſo as that the laſt Candle may be put out at the laſt Verſe. In like Manner all the Lamps and Lights about the Church are put out. When the Ant.* Traditor *is repeated, the Top Candle is taken from the triangular Candleſtic and hidden under the Epiſtle-ſide of the Altar. Whilſt all kneel and ſay.*

*V.* Chriſtus factus eſt pro nobis obediens uſque ad mortem.

*V.* Chriſt became obedient for us unto Death.

Pater noſter, *totum ſub ſilentio.*

Our Father, *all in ſilence.*

*Then is ſaid a little louder the Pſalm* Miſerere, p. 190, *and in the End, without* Oremus, *the following Prayer.*

RESPICE, quæſumus, Domine, ſuper hanc familiam tuam, pro qua Dominus noſter *Jeſus Chriſtus* non dubitavit manibus tradi nocentium, & crucis ſubire tormentum. *Sed* qui tecum, *dicitur ſub ſilentio.*

LOOK down, O Lord, we beſeech thee, on this thy Family, for which our Lord *Jeſus Chriſt* was pleaſed to be deliver'd into the Hands of the Wicked, and ſuffer the Torments of the Croſs. *But* who lives *is ſaid in ſilence.*

*At the End of the Prayer is made a little Noiſe and Knocking: then the lighted Candle is brought from under the Altar, and all riſe and depart in ſilence.*

THE

THE

# Maſs for Maundy Thurſday.

*The Prieſt begins the Maſs at the Foot of the Altar, as* p. 19, *till he comes to*

*The Introit.*

WE ought to glory in the Croſs of our Lord *Jeſus Chriſt:* in whom is our Salvation, Life and Reſurrection: by whom we are ſaved and deliver'd. *The Pſalm.* Let God have Mercy on us, and bleſs us; let his Countenance enlighten us, and let him have Mercy on us. We ought, *&c. to the Pſalm.*

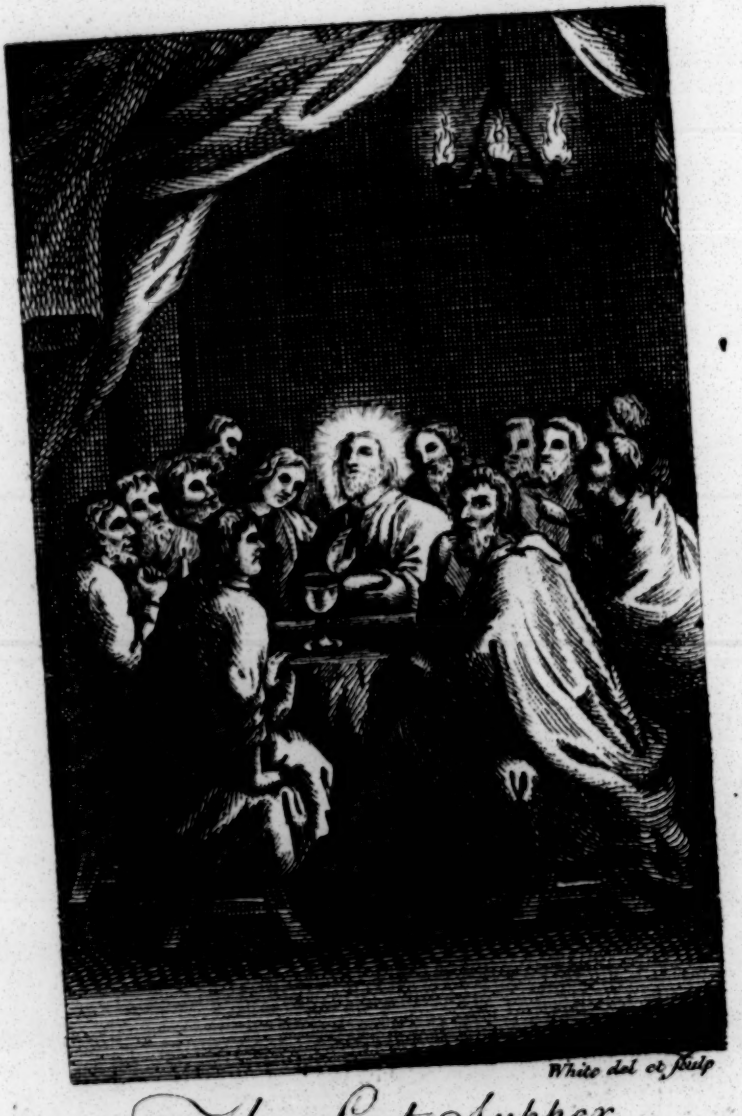
NOS autem gloriari oportet in cruce Domini noſtri *Jeſu Chriſti:* in quo eſt ſalus, vita & reſurrectio noſtra: per quem ſalvati & liberati ſumus. *Pſalmus.* Deus miſereatur noſtri, & benedicat nobis: illuminet vultum ſuum ſuper nos, & miſereatur noſtri. Nos autem, *&c. uſque ad Pſalm.*

*Kyrie eleiſon*, as before, p. 22.

GLory be to God on High, and Peace on Earth to Men of Good-will. We praiſe thee, we bleſs thee, we adore thee, we glorify thee. We give

GLORIA in Excelſis Deo, & in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorifica-

mus




The Last Supper.

mus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus Rex cœleſtus: Deus pater omnipotens. Domine File unigenite, *Jeſu Chriſte*. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miſerere nobis. Qui tollis peccato mundi ſuſcipe deprecationem noſtram. Qui ſedes ad dexteram Patris, miſerere nobis. Quoniam tu ſolus Sanctus; tu ſolus Dominus; tu ſolus Altiſſimus, *Jeſu Chriſte*; cum Sancto Spiritu, in gloria Dei Patris. Amen.

thee Thanks for thy great Glory. O Lord God heavenly King: O God the Father Almighty. O Lord only begotten Son *Jeſus Chriſt*, O Lord God, Lamb of God, Son of the Father. Who takeſt away the Sins of the World, have mercy on us. Who takeſt away the Sins of the World, receive our Petition. Who ſitteſt at the Right-hand of the Father, have Mercy on us. For thou only art Holy: thou only art the Lord: thou only art the moſt High O *Jeſus Chriſt*; with the Holy Ghoſt, in the Glory of God the Father. Amen.

*The Bells are rung during the* Gloria in Excelſis, *but no more till Holy Saturday.*

## The PRAYER.

DEUS, à quo & *Judas* reatus ſui pœnam, & confeſſionis ſuæ Latro præmium ſumpſit concede nobis tuæ propitiationis effectum: ut ſicut in paſſione ſua *Jeſus Chriſtus* Dominus noſter diver-

O God from whom *Judas* received the Puniſhment of his Sin, and the Thief the Reward of his Confeſſion: grant us the effects of thy Mercy: that as our Lord *Jeſus Chriſt* in his Paſſion beſtow'd on both dif-

ſerent Rewards of their Merits; ſo having deſtroy'd the Old Man in us, he may give us the Grace of his Reſurrection. Who lives and reigns.

ſa utriſque intulet ſtipendia meritorum: ita nobis ablato vetuſtatis errore, reſurrectionis ſuæ gratiam largiatur. Qui tecum vivit & regnat.

*The Leſſon out of the Epiſtle of St.* Paul *the Apoſtle to the* Corinthians, 1 *Cor.* 11.

BRethren, When ye meet together, it is not now to eat the Lord's Supper. For every one takes his Supper before others to eat. And one is hungry, and another is drunk. Have ye not Houſes to eat and drink in? Or do ye deſpiſe the Church of God, and confound thoſe that have not? What ſhall I ſay to you? do I praiſe you? In this I praiſe you not. For I received of the Lord, what I have alſo delivered to you. That the Lord *Jeſus*, the Night he was betrayed, took Bread and giving Thanks, broke it: and ſaid; Take ye and eat; this is my Body, which ſhall be delivered

*Lectio Epiſtolæ beati* Pauli *Apoſtle ad* Corinthios, 1 *Cor.* 11.

FRatres, Convenientibns nobis in unum, jam non eſt Dominican cœnam manducare. Unuſquiſque enim ſuam cœnam præſumit ad manducandum. Et alius quidem eſuret, alius autem ebrius eſt. Numquid domos non habetis ad manducandum & bibendum? Aut Eccleſiam Dei contemnitis, & confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accepi à Domino quod & tradidi vobis quoniam Dominus *Jeſus* in qua nocte tradebatur, accepit panem & gratias agens

fregit,

fregit, & dixit: Accipite, & manducate: hoc eſt corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similitur & calicem poſtquam cœnavit, dicens: Hic calix novum teſtamentum eſt in meo ſanguine. Hoc facite quotieſcumque bibetis, in meam commemorationem. Quotieſcumque enim manducabitis panem hunc & calicem bibetis: mortem Domini annunciabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis & ſanguinis Domini. Probet autem ſeipſum homo, & ſic de pane illo edat, & de calice bibat. Qui enim manducat & bibit indigne, judicium ſibi manducat & bibit non dijudicans corpus Domini. Ideo inter vos multi infirmi & imbecilles & dormiunt mul-

for you: do this in remembrance of me. In like manner *he* alſo *took* the Cup, after he had ſupp'd, ſaying: This Cup is the New Teſtament in my Blood. Do this as often as ye ſhall drink it, in remembrance of me. For as often as ye ſhall eat this Bread, and drink the Cup, ye ſhall declare the Death of the Lord until he comas. Therefore whoever ſhall eat this Bread, or drink the Cup of the Lord unworthily, he ſhall be guilty of the Body and Blood of the Lord. But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of the Cup. For he that eats and drinks unworthily, eats and drinks Judgment to himſelf, not diſcerning the Body of the Lord. Therefore among you many are weak and feeble, and many ſleep. But if we judged ourſelves, we ſhould not be judged. But while we are judged, we are chaſtiſed by the Lord, that

we may not be condemn'd with this World.

ti. Quod ſi noſmetipſos dijudicaremus, non utique judicaremur, Dum judicamur autem à Domino corripimur: ut non cum hoc mundo damnemur.

*The Gradual.* Chriſt became obedient for us unto Death, even the Death of the Croſs. *V.* For which God has exalted him, and given him a Name, that is above every Name.

*Graduale.* Chriſtus factus eſt pro nobis obediens uſque ad mortem, mortem autem crucis. *V.* Propter quod & Deus exaltavit illum, & dedit illi nomen, quod eſt ſuper omne nomen.

*Munda cor meum* is ſaid as before, p. 43.

*Continuation of the holy Goſpel according to St.* John, *Chap.* 13.

BEFORE the Feſtival of the Paſſover, *Jeſus* knowing that his Hour was come, to paſs out of this World to his Father: having loved His, that were in the World, he loved them to the End. And when Supper was done, the Devil having put it into the Heart of *Judas the Son of Simon Iſcariot* to betray him, knowing that his Father

*Sequentia ſancti Evangelii ſecundum* Joannem, *Cap.* 13.

ANTE diem feſtum Paſchæ, ſciens *Jeſus* quia venit hora ejus ut tranſeat ex hoc mundo ad Patrem: cum dilexiſſet ſuos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam miſiſſet in cor ut traderet eum *Judas Simonis Iſcariotæ* ſciens quia omnia dedit ei *Pater* in manus & quia à Deo

à Deo exivit, & ad Deum vadit, ſurgit à cœna, & ponit veſtimenta ſua: & cum accepiſſet linteum præcinxit ſe. Deinde mittit aquam in pelvim, & cœpit lavare pedes diſcipulorum, & extergere linteo, quo erat præcinctus. Venit ergo ad *Simonem Petrum*. Et dicit ei *Petrus*: Domine, tu mihi lavas pedes? Reſpondit *Jeſus* & dixit ei: Quod ego facio, tu neſcis modo, ſcies autem poſtea. Dicit ei *Petrus*: Non lavabis mihi pedes in æternum. Reſpondit ei *Jeſus*: Si non lavero te, non habebis partem mecum. Dicit ei *Simon Petrus*: Domine, non tantum pedes meos, ſed & manus, & caput, Dicit ei *Jeſus*. Qui lotus eſt, non indiget niſi ut pedes lavet, ſed eſt mundus totus. Et vos mundi eſtis, ſed non omnes. Sciebat enim quiſnam eſſet qui traderet eum: propterea dixit: Non

gave all Things unto his Hands, and that he came from God, and goes to God, he riſes from Supper, and lays aſide his Garments: and having taken a Towel, he put it about him. Then he puts Water in a Baſon, and began to waſh the Feet of his Diſciples, and wipe them with the Towel, which was round about him. He comes therefore to *Simon Peter*. And *Peter* ſays to him: Lord, doſt thou waſh my Feet? *Jeſus* anſwered and ſaid to him: What I do thou know'ſt not now; but thou ſhalt know it afterwards. *Peter* ſays to him: Thou ſhalt never waſh my feet, *Jeſus* anſwer'd him: if I waſh thee not, thou ſhalt not have part with me. *Simon Peter* ſays to him; Lord, not only my Feet, but alſo my Hands and Head. *Jeſus* ſays to him: He that is waſh'd, wants only to waſh his Feet, and is wholly clean. And ye are clean, but not all. For he knew who it was

that

that would betray him: and therefore he ſaid: Ye are not all clean. Therefore after he had waſh'd their Feet, and taken his Garments, having placed himſelf again at the Table, he ſaid to them: Do ye know what I have done to you? Ye call me Maſter, and Lord; and ye ſay right: for I am ſo. If then I have waſh'd your Feet, that I am your Lord and Maſter: ye alſo ought to waſh one another's Feet. For I have given you an Example, that as I have done to you, ſo ye may do alſo.

eſtis mundi omnes. Poſtquàm ergo lavit pedes eorum, & accepit veſtimenta ſua, cum recubuiſſet iteram, dixit eis: Scitis quid fecerim vobis? Vos vocatis me, Magiſter, & Domine: & bene dicitis: ſum etenim. Si ergo ego lavi pedes veſtros, Dominus & Magiſter: & vos debitis alter alterius lavare pedes. Exemplum enim debi vobis, ut quemadmodum ego feci vobis, ita & vos faciatis.

*Credo*, as before, p. 44.

*The Offertory*, The Right Hand of the Lord has ſhewn its Power, the Right Hand of the Lord has exalted me: I ſhall not die, but live and declare the Works of the Lord.

*Offertorium.* Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, ſed vivam, & narrabo opera Domini.

Suſcipe

Suſcipe, *as before.* p. 46. *till he comes to the Prayer called*

## The SECRET.

IPSE tibi, quæſumus Domine ſancte, Pater omnipotens, æterne Deus, ſacrificium noſtrum reddat acceptum, qui diſcipulis ſuis in ſui commemorationem hoc fieri hodierna traditione monſtravit *Jeſus Chriſtus* Filius tuus Dominus noſter. Qui tecum vivit & regnat, *&c.*

WE beſeech thee, O holy Lord, Almighty Father, eternal God, that our Lord *Jeſus Chriſt* thy Son may make our Sacrifice acceptable to thee who on this Day commanded his Diſciples to celebrate it in Memory of him. Who lives, *&c.*

*The Preface and Canon, as before, from* p. 52. *to* p. 55.

COmmunicantes, & diem ſacratiſſimum celebrantes quo Dominus noſter *Jeſus Chriſtus* pro nobis eſt traditus: ſed & memoriam venerantes in primis glorioſæ ſemper virginis *Mariæ*, genetricis ejuſdem Dei & Domini noſtri *Jeſu Chriſti:* ſed & beatorum Apoſtolorum, ac Martyrum tuorum *Petri & Pauli, Andreæ Jacobi, Joannis, Thomæ Jacobi Phillippi*

COmmunicating and celebrating this moſt ſacred Day, in which our Lord *Jeſus Chriſt* was betrayed for us: and alſo honouring in the firſt Place the Memory of the ever glorious Virgin *Mary*, Mother of the ſame God and our Lord *Jeſus Chriſt:* as alſo of thy bleſſed Apoſtles and Martyrs *Peter* and *Paul, Andrew, James, John, Thomas, James, Philip, Bartholemew, Matthew, Simon* and *Thaddeus,*

*Thadeus, Linus, Cletus, Clement Xyſtus, Cornelius, Cyprian, Laurence, Chryſogonus, John,* and *Paul, Coſmas,* and *Damian,* and of all thy Saints: by whoſe Merits and Prayers, grant that we may in all Things be defended by the Help of thy Protection. Thro' the ſame *Chriſt* our Lord. Amen.

*Bartholomæi, Matthæi, Simonis & Thaddæi, Lini, Cleti, Clementis, Xyſti, Cornelii, Cypriani, Laurentii, Chryſogoni, Joannis & Pauli, Coſmæ, & Damiani,* & omnium Sanctorum tuorum: quorum meritis precibuſque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem *Chriſtum* Dominum noſtrum. Amen.

WE therefore beſeech thee, O Lord, graciouſly to accept this Offering of our Service, and of thy whole Family, which we make to thee in Memory of the Day, in which our Lord *Jeſus Chriſt* commanded his Diſciples to celebrate the Myſteries of his Body and Blood: order alſo our Days in thy Peace: and command us to be preſerved from eternal Damnation, and to be numbered in the Flock of thy Elect. Thro' the ſame *Chriſt* our Lord. Amen.

HANC igitur oblationem ſervitutis noſtræ, ſed & cunctæ familiæ tuæ, quam tibi offerimus ob diem in qua Dominus noſter *Jeſus Chriſtus* tradidit diſcipulis ſuis corporis & ſanguinis ſui myſteria celebranda; quæſumus, Domine, ut placatus accipias: dieſque noſtros in tua pace diſponas: atque ab æterna damnatione nos eripi, & in electorum tuorum jubeas grege numerari. Per eundem *Chriſtum* Dominum noſtrum. Amen.

QUAM

QUAM oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam rationabilem, acceptabilemque facere digneris; ut nobis corpus & sanguis fiat dilectissimi Filii tui Domini nostri *Jesu Christi*.

QUI pridie quam pro nostra omniumque salute pateretur, hoc est hodie, accepit panem, &c.

WHICH Offering be pleased, O God, we beseech thee, to render in all Things blessed, approved, ratified, reasonable and acceptable: that it may be made to us the Body and Blood of thy most beloved Son our Lord *Jesus Christ*.

WHO the Day before he suffered for the Salvation of us and all Men, that is, on this Day, took Bread, &c.

*All the rest of the Communion, as* p. 57. *except that the Kiss of Peace is not given, in Detestation of the treacherous Kiss of* Judas.

*On this Day the Priest consecrates two Hosts, reserving one for the next Day, when there is no Consecration. Before he washes his Fingers, he puts the reserved Host into another Chalice, which is placed in the Middle of the Altar and covered with the Pall, Patten, and Veil. Then the Mass is finished.*

*Communio.* Dominus *Jesus*, postquam cœnavit cum discipulis suis, lavit pedes eorum, & ait illis: Scitis quid fecerim vobis ego Dominus & Magister? exemplum dedi vobis, ut & vos ita faciatis.

*The Communion.* Our Lord *Jesus*, after he had supp'd with his Disciples, wash'd their Feet, and said to them: Do ye know what I your Lord and Master have done to you? I have given you an Example, that ye may do the same.

*The Poſt Communion.*

WE beſeech thee, O Lord our God; that being nouriſh'd with this Life-giving Food, we may receive by thy Grace in immortal Glory, what we celebrate in this mortal Life. Thro' our Lord.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Depart, Maſs is done.

*R.* Thanks be to God.

REfecti vitalibus alimentis, quæſumus, Domine Deus noſter; ut quod tempore noſtræ mortalitatis exequimur, immortalitatis tuæ munere conſequamur. Per Dominum noſtrum, &c.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Ite, Miſſa eſt.

*R.* Deo gratias.

*All the reſt to the End, as before,* p. 68.

*On this Day a proper Place is prepared in ſome Chapel or Altar of the Church, and decently adorned with Hangings and Lights, where the Chalice with the reſerved Hoſt is to be kept until the next Day. At the End of the Maſs, the Prieſt carries the B. Sacrament in ſolemn Proceſſion to the ſaid Place, being accompanied with Lights and Cenſers ſuming all the Way. Being come to the Place, the B. Sacrament is placed upon the Altar, ſumed thrice with Incenſe, and placed in a Tabernacle. During the Proceſſion the following Hymn is ſung.*

SING, O my Tongue, the myſtic Rite.
Contriv'd by Wiſdom infinite.

PANGE, Lingua, glorioſi,
Corporis myſterium

Sangui-

Sanguiniſque pretioſi
Quem in mundi pretium,
Fructus ventris generoſi,
Rex effudit Gentium.

Nobis datus, nobis natus,
Ex intacta Virgine;

Et in mundo converſatus,
Sparſo verbi ſemine;

Sui moras incolatus

Miro clauſit ordine.

In ſupremæ nocte cœnæ,
Recumbens cum fratribus,
Obſervata lege plene,
Cibis in legalibus,

Cibum turbæ duodenæ
Se dat ſuis manibus.

Verbum caro panem verum
Verbo carnem efficit:

Containing in the Shape of Food,
The glorious Fleſh and precious Blood,
Shed by the Fruit of nobleſt Womb,
The Gentiles King, to ſtop our Doom.

For Man he came, was born of Man;
From a chaſte Maid his Life began;
On Earth he liv'd and preach'd, to ſow
The Seeds of heav'nly Truth below;
And then with laſting Love to cloſe
His Life, this wondrous Way he choſe.

That Ev'ning, when that Supper paſt,
Which with his Brethren was his laſt
The *Paſchal* Victim having eat,
And clos'd the Law with legal Meat,
He with his Hands for Food beſtows
Himſelf to Twelve his Wiſdom choſe.

The Word made Fleſh, by Words he ſaid,
Turns into Fleſh ſubſtantial Bread;

Wine too he makes his Blood divine,
Tho' Senſe cry out: 'Tis Bread and Wine:
But Hearts ſincere are here ſecur'd
By Faith in Words of Truth aſſur'd.

To this myſterious Table now
Let Knees, and Heart, and Senſes bow:
Let antient Rites reſign their Place,
To nobler Elements of Grace:
What our weak Senſes cant't deſcry,
Let ſtronger Faith the Want ſupply.

To th' undivided Three in One,
To God the Father and the Son,
Salvation, Honour, Jubilee,
Praiſe, Glory, Benediction be;
To th' Holy Ghoſt, whoſe equal Rays,
From both proceed, be equal Praiſe. Amen.

Fitque ſanguis *Chriſti* merum,
Etſi ſenſus deficit:

Ad firmandum cor ſincerum
Sola fides ſufficit.

Tantum ergo Sacramentum
Veneremur cernui:

Et antiquum documentum
Nova cedat ritui:

Præſtet fides ſupplementum
Senſuum defectui.

Genitori, Genitoque,
Laus & jubilatio,

Salus, honor, virtus quoque
Sit & benedictio.

Procedenti ab utroque.
Compar ſit laudatio.
Amen.

*After the Proceſſion, Veſpers are ſaid in the Choir as follows.*

## The VESPERS.

*Ant.* Calicem ſalutaris accipiam, & nomen Domini invocabo.

*Ant.* I will drink the Cup of Salvation, and call upon the Name of the Lord.

## PSALM CXV.

CRedidi propter quod locutus ſum: * ego autem humiliatus ſum nimis.

Ego dixi in exceſſu meo: * Omnis homo mendax.

Quid retribum Domino, * pro omnibus quæ retribuit mihi?

Calicem ſalutaris accipiam: * & nomen Domino invocabo.

Vota mea Domino reddam coram omni populi ejus: * pretioſa in conſpectu Domini mors ſanctorum ejus.

O Domine, quia ego ſervus tuus: * ego ſervus tuus, & filius ancillæ tuæ.

Dirupiſti vincula mea: * tibi ſacrificabo

I Believed, for which Cauſe I ſpoke: but I was humbled exceedingly.

I ſaid in my Exceſs: Every Man is a Liar.

What ſhall I render to the Lord for all the Things which he has render'd to me.

I will drink the Cup of Salvation and call upon the name of the Lord.

I will perform my Vows to the Lord before all his people: precious in the ſight of the Lord is the Death of his Saints.

O Lord, becauſe I am thy Servant: I am thy Servant and the Son of thy Handmaid.

Thou haſt broken my Bonds: I will ſacrifice to thee

thee a Victim of Praiſe, and invoke the Name of the Lord.

I will perform my Vows to the Lord in the Sight of all his People: in the Courts of the Lord's Houſe, in the Middle of thee, O *Jeruſalem*.

*Ant.* I will drink the Cup of Salvation, and call upon the Name of the Lord.

*Ant.* I was peaceable with thoſe that hated Peace: whilſt I ſpoke to them, they attack'd me without Cauſe.

hoſtiam laudis, & nomen Domini invocabo.

Vota mea Domino reddam in conſpectu omnis populi ejus: * in atriis domus Domini in medio tui, *Jeruſalem*.

*Ant.* Calicem ſalutaris accipiam, & nomen Domini invocabo.

*Ant.* Cum his qui oderunt pacem, eram pacificus: dum loquebar illis, impugnabant me gratis.

## PSALM CXIX.

WHen I was in Tribulation, I cried to the Lord: and he heard me.

O Lord, deliver my Soul from unjuſt Lips, and from a deceitful Tongue.

What ſhall be given thee, or what ſhall be done to thee for thy deceitful Tongue.

Sharp Arrows of the Mighty, with Coals burning to Deſolation.

AD Dominum cum tribularer clamavi: * & exaudivit me.

Domine, libera animam meam à labiis iniquis, * & â lingua doloſa.

Quid detur tibi, aut quid apponatur tibi * ad linguam doloſam?

Sagittæ potentis acutæ, * cum carbonibus deſolatoriis.

Heu

Heu mihi, quia incolatus meus prolongatus eſt: habitavi cum habitantibus *Cedar*: * multum incola fuit anima mea.

Woe to me, that my dwelling here laſts ſo long: I have dwelt with the Inhabitants of *Cedar*, my Soul has been a long Inhabitant.

Cum his qui oderunt pacem, eram pacificus: * cum loquebar illis, impugnabant me gratis.

I was peaceable with thoſe that hated Peace: when I ſpoke to them, they attack'd me without Cauſe.

*Ant.* Cum his qui oderunt pacem, eram pacificus: dum loquebar illis, impugnabant me gratis.

*Ant.* I was peaceable with thoſe that hated Peace: whilſt I ſpoke to them, they attack'd me without Cauſe.

*Ant.* Ab hominibus iniquis libera me, Domine.

*Ant.* From unjuſt Men deliver me, O Lord.

## PSALM CXXXIX.

ERipe me, Domine, ab homine malo: * à viro iniquo eripe me.

DEliver me, O Lord, from the wicked Man: from the unjuſt Man deliver me.

Qui cogitaverunt iniquitates in corde: * tota die conſtituebant prælia.

They that contrived Iniquity in their Hearts, made war againſt me all the Day.

Acuerunt linguas ſuas ſicut ſerpentis: * venenum aſpidum ſub labiis eorum.

They ſharpen'd their Tongues like that of a Serpent: the Venom of Aſps is under their Lips.

Cuſtodi me, Domine, de manu peccatoris: *

Keep me, O Lord out of the Sinner's Hands.

And

and from unjuſt Men deliver me.

Who have deſign'd to ſupplant my Steps: the Proud have laid a hidden Snare for me:

And have ſtretch'd out Ropes for a Snare: they have laid a ſtumbling-block for me near the Way.

I ſaid to the Lord: Thou art my God: hear, O Lord, the Voice of my Prayer.

O Lord, O Lord, the Strength of my Salvation: thou haſt over ſhadow'd my Head in the Day of Battle.

Deliver me not, O Lord, to the Sinner againſt my deſire: they have deſign'd againſt me, forſake me not, leſt perhaps they be exalted.

The Chief of their ſurrounding Snares, the Work of their Lips, will overwhelm them.

Coals will fall upon them, thou wilt caſt them into the Fire: they will ſink under their Miſeries.

A Man full of Tongue ſhall not thrive upon the

& ab hominibus iniquis eripe me.

Qui cogitaverunt ſupplantare greſſus meos: * abſconderunt ſuperbi laquem mihi:

Et funes extenderunt in laqueum: * juxta iter ſcandalum poſuerunt mihi.

Dixi Domino: Deus meus es tu: * exaudi Domine, vocem deprecationis meæ.

Domine, Domine, virtus ſalutis meæ: * obumbraſti ſuper caput meum in die belli.

Ne tradas me. Domine, à deſiderio meo peccatori: * cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum, * labor labiorum ipſorum operiet eos.

Cadent ſuper eos carbones, in ignem dejicies eos: * in miſeriis non ſubſiſtent.

Vir linguoſus non dirigetur in terra: * virum injuſtum

injuſtum mala capient in interitu.

Cognovi quia faciet Dominus judicium inopis, * & vindictam pauperum.

Verumtamen juſti confitebuntur nomini tuo, * & habitabunt recti cum vultu tuo.

*Ant.* Ab hominibus iniquis libera me, Domine.

*Ant.* Cuſtodi me, á laqueo, quem ſtatuerunt mihi, & â ſcandalis operantium iniquitatem.

Earth: Evils ſhall fall upon the unjuſt Man at his Death.

I know that the Lord will judge the Cauſe of the needy Man, and revenge the Poor.

But the Juſt ſhall praiſe thy Name: and the Righteous ſhall dwell in thy Preſence.

*Ant.* From unjuſt Men deliver me, O Lord.

*Ant.* Keep me from the Snare, which they have laid for me, and from the Stumbling-blocks of thoſe that work Iniquity.

## PSALM CXL.

DOmine, clamavi ad te exaudi me: * intende voci meæ cum clamavero ad te.

Dirigatur oratio mea ſicut incenſum in conſpectu tuo: * elevatio manuum mearum, ſacrificium veſpertinum.

Pone, Domine cuſtodiam ori meo, * & oſtium circumſtantiæ labiis meis.

Non declines cormeum in verba malitiæ, *

O Lord, I have cried to thee, hear me: attend to my Voice when I ſhall cry to thee.

Let my Prayer like Incenſe go ſtraight up to thy Preſence: let the Holding up of my Hands be an Evening Sacrifice.

Set, O Lord, a Watch upon my Mouth, and a Door round about my Lips.

Let not my Heart incline to Words of Ma-

lice to make Excuſes for my Sins.

With Men that work Iniquity I will have no Part, nor in their choice Things.

The juſt Man will correct me and reprehend me with Mercy: but let not the Oil of the Sinner greaſe my Head.

For my Prayer is ſtill againſt the Things that pleaſe them: their Judges thrown againſt the Rock are ſwallowed up.

They ſhall hear my Words, becauſe they have prevail'd: as Clods of Earth are broken upon the Ground:

Our Bones are ſcatter'd about near to Hell: becauſe my Eyes are on thee, O Lord, my Lord: I have hoped in thee: take not my Life away.

Keep me from the Snare, which they have laid for me, and from the Stumbling-block of thoſe that work Iniquity.

Sinners ſhall fall into his Net: I am ſingularly

ad excuſandas excuſationes in peceatis.

Cum hominibus operantibus iniquitatem, * & non communicabo cum electis eorum.

Corripiet me juſtus in miſericordia, & increpabit me: * oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc & oratio mea in beneplacitis eorum: * abſorpti ſunt juncti petræ judices eorum.

Audient verba mea quoniam potuerunt: * ſicut craſſitudo terræ erupta eſt ſuper terram:

Diſſipata ſunt oſſa noſtra ſecus infernum: * quia ad te, Domine, Domine, oculi mei: in te ſperavi, non auferas animam meam.

Cuſtodi me à laqueo, quem ſtatuerunt mihi: * & à ſcandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores: * ſingulariter

gulariter ſum ego, donec tranſeam.

*Ant.* Cuſtodi me à laqueo, quem ſtatuerunt mihi, & à ſcandalis operantium iniquitatem.

*Ant.* Conſiderabam ad dexteram, & videbam, & non erat qui cognoſceret me.

preſerved until I paſs over it.

*Ant.* Keep me from the Snare, which they have laid for me, and from the Stumbling-blocks of thoſe that work Iniquity.

*Ant.* I look'd about on my Right-hand, and beheld and there was none that knew me.

## PSALM CXLI.

VOCE mea ad Dominum clamavi: * voce mea ad Dominum deprecatus ſum.

Effundo in conſpectu ejus orationem meam: * & tribulationem meam ante ipſum pronuntio.

In deficiendo ex me ſpiritum meum: * & tu cognoviſti ſemitas meas.

In via hæc qua ambulabam: * abſconderunt laqueum mihi.

Conſiderabam ad dexteram, & videbam, * & non erat qui cognoſceret me.

Periit fuga à me: *

WITH my Voice I have cried to the Lord: with my Voice I have pray'd to the Lord.

I pour out my Prayer in his Sight, and I lay before him my Tribulation.

When my Spirit fail'd me, thou knoweſt my Steps.

They laid a hidden Snare for me in this Way which I walk'd in.

I look'd about on my Right-hand, and beheld, and there was none that knew me.

Flight has fail'd me:

and there is none to look after my Life.

I have cried out to thee, O Lord: I have ſaid: Thou art my Hope, my Portion in the Land of the Living.

Attend to my Petition: for I am humbled exceedingly.

Deliver me from thoſe that perſecute me: becauſe they have overpower'd me.

Bring forth my Soul out of Priſon, to praiſe thy Name: the Juſt expect till thou relieveſt me.

*Ant.* I look'd about on my Right-hand, and beheld, and there was none that knew me.

*Ant.* As they were at Supper, *Jeſus* took Bread, and bleſs'd it, and broke it, and gave it to his Diſciples.

& non eſt qui requirat animam meam.

Clamavi ad te, Domine: * dixi: Tu es ſpes mea, portio mea in terra viventium.

Intende ad deprecationem meam: * quia humiliatus ſum nimis.

Libera me à perſequentibus me: * quia confortati ſunt ſuper me.

Educ de cuſtodia animam meam ad confitendum nomini tuo: * me expectant juſti, donec retribuas mihi.

*Ant.* Conſiderabam ad dexteram, & videbam, & non erat qui cognoſceret me.

*Ant.* Cœnantibus autem illis, accepit *Jeſus* panem, & benedixit, ac fregit, deditque diſcipulis ſuis.

*The Canticle of the Bleſſed Virgin* Mary, *Luke* 1.

MY Soul magnifies the Lord:

And my Spirit has rejoiced in God my Saviour,

*Canticum Beatæ* Mariæ *Virginis, Luc.* 1.

MAgnificat * anima mea Dominum:

Et exultavit ſpiritus meus: * in Deo ſalutari meo.

Quia

Quia reſpexit humilitatem ancillæ ſuæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens eſt: * & ſanctum nomen ejus.

Et miſericordia ejus à progenie in progenies * timentibus eum.

Fecit potentiam in brachio ſua: * diſperſit ſuperbos mente cordis ſui.

Depoſuit potentes de ſede: * & exaltavit humiles.

Eſurientes implevit bonis: * & divites dimiſit inanes.

Suſcepit *Iſrael* puerum ſuum: * recordatus miſericordiæ ſuæ.

Sicut locutus eſt ad patres noſtros: * *Abraham*, & ſemini ejus in ſæcula.

*Ant.* Cœnantibus autem illis, accepit *Je-*

Becauſe he has regarded the Humility of his Hand-maid: for behold from henceforth all Generations ſhall call me Bleſſed.

Becauſe he that is mighty has done great Things for me: and his Name is holy.

And his Mercy is ſhewn from Generation to Generation to thoſe that fear him.

He has ſhewn Strength in his Arm: he has diſperſed the Proud in the Imagination of their Hearts.

He has depoſed the Mighty from their Seats, and has exalted the Humble.

The Hungry he has filled with good Things: and the Rich he has ſent away empty.

He has protected his Servant *Iſrael*, remembering his Mercy.

As he ſpoke to our Fathers, to *Abraham* and his Poſterity for ever.

*Ant.* As they were at Supper, *Jeſus* took bread, and

and bleſs'd it, and broke it, and gave it to his Diſciples.

*V.* Chriſt became obedient for us unto Death.

Our Father, *all in ſilence.*

*ſus* panem, & benedixit, ac fregit, deditque diſcipulis ſuis.

*V.* Chriſtus factus eſt pro nobis obediens uſque ad mortem.

Pater noſter, *totum ſub ſilentio.*

*Miſerere, p.* 190 and the Prayer *Reſpice,* as p. 207.

*Then the Prieſt with his Miniſters uncloaths the Altars ſaying the Antiphon* Diviſerunt, *with the whole Pſalm* Deus, Deus meus repice in me, *which is the ſecond Pſalm of the* Matins *for* Good-Friday, *as* p. 238.

## The WASHING of the FEET.

*After the Uncloathing of the Altars, the Clergy at a convenient Hour meet to perform the* Maundy. *The Prelate or Superior comes to the Place appointed in his Albe, Stole, and Cope of a Violet Colour, accompanied by the Deacon and Sub-deacon in White Veſtments. Then the Goſpel* Ante diem feſtum Paſchæ, p. 212, *is ſung by the Deacon, with the uſual Ceremony of Incenſe and Lights. After the Goſpel the Prelate puts off his Cope, and puts on a Towel about him: and then on his Knees and bareheaded he waſhes, wipes, and kiſſes the Right Foot of thoſe that are choſen for the Ceremony; during which is ſung as follows:*

The ANTIPHON.

I Give you a new Commandment: that ye love one another, as I

ANTIPHONA.

MAndatum novum do vobis: ut diligatis invicem, ſicut dilexi

dilexi vos, dicit Dominus. *Pſalm.* Beati immaculati in via: qui ambulant in lege Domini.

have loved you, ſays our Lord. *Pſalm.* Bleſſed are the Immaculate in the Way: who walk in the Law of the Lord.

*And immediately is repeated the Ant.* Mandatum novum. *And ſo the other Antiphons are repeated, that have Pſalms or Verſicals; and of each Pſalm only the Verſe is ſaid.*

*Ant.* Poſtquam ſurrexit Dominus à cœna, miſit aquam in pelvim, & cœpit lavare pedes diſcipulorum ſuorum: hoc exemplum reliquit eis. *Pſal.* Magnus Dominus & laudabilis nimis: in civitate Dei noſtri, in monte ſancto ejus.

*Ant.* After our Lord was riſen from Supper, he put water into a Baſon, and began to waſh the Feet of his Diſciples: to whom he gave that Example. *Pſalm.* Great is the Lord and exceedingly to be praiſed in the City of our God, in his Holy Mountain.

*Ant.* Dominus *Jeſus* poſtquam cœnavit cum diſcipulis ſuis lavit pedes eorum, & ait illis: Scitis quod fecerum vobis, ego Dominus & Magiſter? Exemplum dedi vobis, ut & vos ita faciatis. *Pſal.* Benedixiſti, Domine, terram tuam: avertiſti captivitatem *Jacob.*

*Ant.* After our Lord *Jeſus*, after he had ſupp'd with his Diſciples, waſh'd their Feet, and ſaid to them: Know ye what I your Lord and Maſter have done to you? I have given you an Example, that ye alſo may do the ſame. *Pſalm.* Thou haſt bleſs'd O Lord, thy Land: thou haſt delivered *Jacob* from Captivity.

*Ant.* Domine tu mihi lavas pedes? Re-

*Ant.* Lord, doſt thou waſh my Feet? *Jeſus* anſwer'd

ſwer'd and ſaid to him: If I ſhall not waſh thy Feet, thou ſhalt have no Part with me. *V.* He came to *Simon Peter*, and *Peter* ſaid to him.

ſpondit *Jeſus*, & dixit ei: Si non lavero tibi pedes, non habebis partem mecum. *V.* Venit ergo ad *Simonem Petrum*, & dixit ei *Petrus*.

The Ant. *Domine tu mihi* is repeated.

*V.* What I do, thou knoweſt not now: but thou ſhalt know it afterwards.

*V.* Quod ego facio tu neſcis modo: ſcies autem poſtea.

The Ant. *Domine tu mihi* is repeated a third Time.

*V.* If I your Lord and Maſter have waſh'd your Feet; how much more ought ye to waſh the Feet of one another?

*V.* Si ego Dominus & magiſter veſter lavi vobis pedes: quanto magis debetis alter alterius lavare pedes?

*Pſalm.* Hear theſe Things, all ye Nations: hearken to them all ye that inhabit the World.

*Pſalm.* Audite hæc, omnes gentes: auribus percipite qui habitatis orbem.

*Ant.* In this all ſhall know that ye are my Diſciples, if ye have a Love for one another. *V.* Said *Jeſus* to his Diſciples.

*Ant.* In hoc cognoſcent omnes quia diſcipuli mei eſtis, ſi dilectionem habueritis ad invicem. *V.* Dixit *Jeſus* diſcipulis ſuis.

*Ant.* Let theſe three, Faith, Hope and Charity remain in you: but the greateſt of them is Charity. *V.* But now remain Faith, Hope, and Charity, theſe Three, but the

*Ant.* Maneant in vobis Fides, Spes, Charitas, tria hæc: major autem horum eſt Charitas. *V.* Nunc autem manent Fides, Spes, Charitas, tria hæc: major

major horum eſt Charitas.

*Ant.* Benedicta ſit ſancta Trinitas, atque indiviſa Unitas: confitebimur ei, quia fecit nobiſcum miſericordiam ſuam. *V.* Benedicamus Patrem & Filium, cum Sancto Spiritu. *Pſ.* Quam dilecta tabernacula tua, Domine virtutum: concupiſcit & deficit anima mea in atria Domini.

*Ant.* Ubi Charitas & amor, Deus ibi eſt. *V.* Congregavit nos in unum Chriſti amor. *V.* Exaltemus, & in ipſo jucundemur. *V.* Timeamus & amemus Deum vivum. *V.* Et ex corde diligamus nos ſincero.

greateſt of them is Charity.

*Ant.* Bleſſed be the holy Trinity and undivided Unity: we will praiſe him, becauſe he has ſhew'd us his Mercy. *V.* Let us bleſs the Father and the Son, with the Holy Ghoſt. *Pſalm.* How lovely are thy Tabernacles, O Lord of Hoſts; my Soul deſires and longs after the Houſe of the Lord.

*Ant.* Where Charity and Love are, there is God. *V.* The Love of *Chriſt* has gathered us together. *V.* Let us rejoice in him and be glad. *V.* Let us fear and love the living God. *V.* And let us love one another with a ſincere Heart.

*The Ant.* Ubi Charitas *is repeated.*

*V.* Simul ergo cum in unum congregamur. *V.* Ne nos mente dividamur, caveamus. *V.* Ceſſent jurgia maligna, ceſſent lites. *V.* Et in medio noſtri ſit *Chriſtus* Deus.

*V.* When therefore we are aſſembled. *V.* Let us take heed, we be not divided in Mind. *V.* Let malicious Quarrels and Contentions ceaſe. *V.* And let *Chriſt* our God dwell among us.

*The Ant.* Ubi Charitas *is repeated.*

*V.* Let us alſo with the Bleſſed ſee. *V.* Thy Face in Glory, O *Chriſt* our God. *V.* There to poſſeſs an immenſe and happy Joy. *V.* For infinite Ages of Ages. Amen.

*V.* Simul quoque cum beatis videamus. *V.* Glorianter vultum tuum, *Chriſte* Deus. *V.* Gaudium quod eſt immenſum, atque probum. *V.* Sæcula per infinita ſæculorum. Amen.

*After the Feet are waſh'd, the Superior waſhes his Hands, and wipes them, and putting on his Cope, he ſtands with his Head uncover'd, and ſays,*

Our Father, *in ſilence.*

*V.* And lead us not into Temptation.

*R.* But deliver us from Evil.

*V.* Thou haſt commanded, O Lord,

*R.* That thy Precepts be exactly obſerved.

*V.* Thou haſt waſh'd the Feet of thy Diſciples.

*R.* Deſpiſe not the Works of thy Hands.

*V.* O Lord, hear my Prayer.

*R.* And let my Cry come to thee.

*V.* The Lord be with you.

*R.* And with thy Spirit.

Pater noſter, *ſecreto.*

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos à malo.

*V.* Tu mandaſti mandata tua, Domine.

*R.* Cuſtodiri nimis.

*V.* Tu lavaſti pedes diſcipulorum tuorum.

*R.* Opera manuum tuarum ne deſpicias.

*V.* Domine, exaudi orationem meam

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

Oremus

Oremus.

ADESTO, Domine. quæſumus officio ſervitutis noſtræ: & quia tu diſcipulis tuis pedes lavare dignatus es, ne deſpicias opera manuum tuarum, quæ nobis retinenda mandaſti: ut ſicut hic nobis, & à nobis exeriora abluuntur inquinamenta, ſic à te omnium noſtrum interiora laventur peccata. Quod ipſe præſtare digneris, qui vivis & regnas Deus per omnia ſæcula ſæculorum.

*R. Amen.*

Let us prayer.

ACCEPT, O Lord, we beſeech thee, this Duty of our Service: and ſince thou didſt vouchſafe to waſh the Feet of thy Diſciples, deſpiſe not the Works of thy Hands, which thou haſt commanded us to imitate: that as here the outward Stains are waſh'd away by us, and from us, ſo the inward Sins of us all may be blotted out by thee. Which be pleaſed to grant, who liveſt and reigneſt one God for ever and ever.

*R.* Amen.

# GOOD FRIDAY.

## The MATINS.

### The FIRST NOCTURN.

The ANTIPHON.

The Kings of the Earth ſtood up, and the Princes met together againſt the Lord, and againſt his *Chriſt*.

ANTIPHONA.

Aſtiterunt reges terræ, & principes convenerunt in unum, adverſus Dominum, & adverſus *Chriſtum* ejus.

### PSALM II.

WHY did the Gentiles rage, and the Nations meditate vain Things?

The Kings of the Earth ſtoop up, and the Princes met together againſt the Lord, and againſt his *Chriſt*.

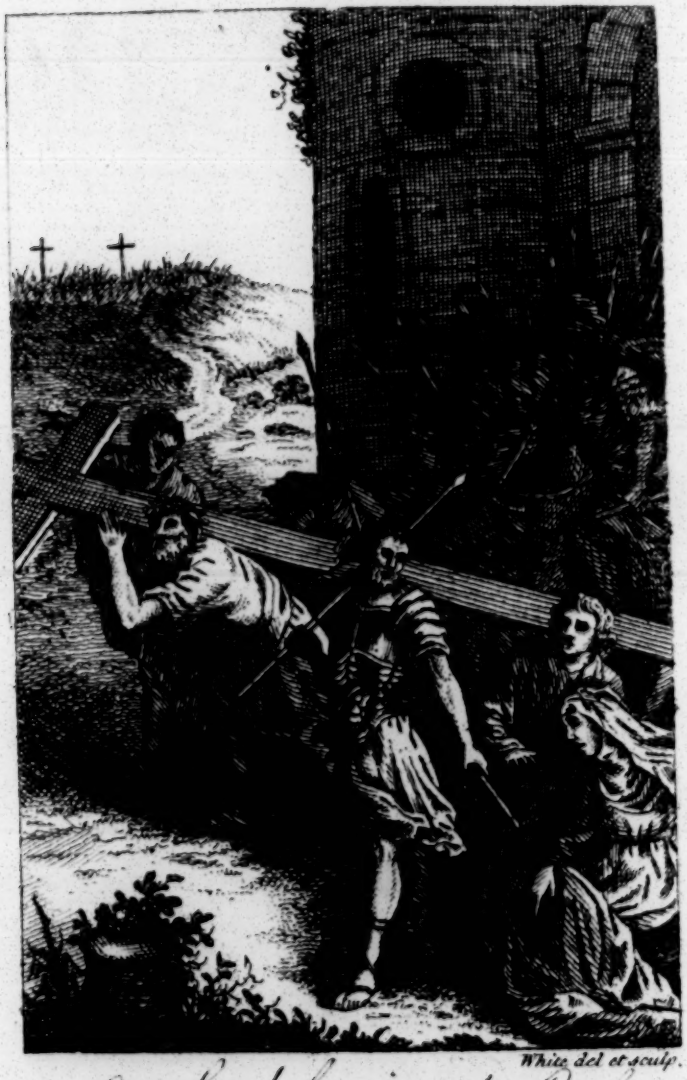
Let us break their Bonds aſunder: and let us throw off the Yoke from us,

QUARE fremuerunt Gentes, * & populi meditati ſunt inania?

Aſtiterunt reges terræ, & principes convenerunt in unum, * adverſus Dominum, & adverſus *Chriſtum* ejus.

Dirumpamus vincula eorum: * & projiciamus à nobis jugum ipſorum

Qui



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*Our Lord bearing the Cross.*

Qui habitat in cælis irridebit eos; * & Dominus ſubſannabit eos.

Tunc loquetur ad eos in ir ſua: * & in furore ſuo conturbabit eos.

He that dwells in the Heavens ſhall laugh at them: and the Lord ſhall ſcoff at them.

Then he ſhall ſpeak to them in his Wrath: and in his Fury he ſhall diſturb them.

Ego autem conſtitutus ſum Rex ab eo ſuper *Sion* montem ſanctum ejus, * prædicans præceptum ejus.

But I am appointed by him King over *Sion* his holy Mountain, who publiſh his Command.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

The Lord ſaid to me: Thou art my Son, To-day have I begotten thee

Poſtula â me, & dabo tibi Gentes hæreditatem tuam, * & poſſeſſionem tuam terminos terræ.

Aſk of me, and I will give thee the Gentiles for thy Inheritance, and the Bounds of the Earth for thy Poſſeſſion.

Reges eos in virga ferrea, * & tamquam vas figuli confringes eos.

Thou ſhalt rule them with a Rod of Iron, and like a Potter's Veſſel thou ſhalt break them in pieces.

Et nunc reges intelligite: * erudimini qui judicatis terram.

And now ye Kings underſtand: be inſtructed, you who judge the Earth.

Servite Domino in timore: * & exultate ei cum tremore.

Serve the Lord with Fear: and rejoice in him with Trembling.

Apprehendite diſciplinam, ne quando iraſcatur Dominus: * & pereatis de via juſta.

Embrace Diſcipline, leſt the Lord be angry, and we periſh out of the juſt Way.

When

When his Wrath on a ſudden ſhall be incenſed, bleſſed are all that confide in him.

Cum exarſerit in brevi ira ejus: * beati omnes qui confidunt in eo.

*Ant*, The Kings of the Earth ſtood up, and the Princes met together againſt the Lord, and againſt his *Chriſt*.

*Ant.* Aſtiterunt reges terræ, & principes convenerunt in unum, adverſus Dominum, & adverſus Chriſtum ejus.

*Ant.* They divided my Garments amongſt them: and they caſt Lots for my Coat.

*Ant.* Diviſerunt ſibi veſtimenta mea: & ſuper veſtem meam miſerunt ſortem.

## PSALM XXI.

O GOD, my God, look on me: Why haſt thou forſaken me? The Voice of my Sins keep Salvation far from me.

DEUS, Deus meus, reſpice in me? quare me dereliquiſti? * Longe à ſalute mea verba delictorum meorum.

My God, I ſhall cry to thee in the Day, and thou wilt not hear: and in the Night, and it ſhall not be a Folly in me.

Deus meus, clamabo per diem, & non exaudies: * nocte, & non ad inſipientiam mihi.

But thou dwelleſt in the holy Place. O Praiſe of *Iſrael*.

Tu autem in ſancto habitas, * Laus *Iſrael*.

In thee our Fathers have hoped: they have hoped, and thou haſt deliver'd them.

In te ſperaverunt patres noſtri: * ſperaverunt, & liberaſti eos.

They cried to thee and were ſaved: they hoped

Ad te clamaverunt, & ſalvi facti ſunt: *

in

in te ſperaverunt, & non ſunt confuſi.

Ego autem ſum vermis, & non homo: * opprobrium hominum, & abjectio plebis.

Omnes videntes me deriſerunt me: * locuti ſunt labiis, & moverunt caput.

Speravit in Domino, eripiat eum: * ſalvum faciat eum quoniam vult eum.

Quoniam tu es qui extraxiſti me de ventre: * ſpes mea ab uberibus matris meæ. In te projectus ſum ex utero.

De ventre matris meæ Deus meus es tu: * ne diſceſſeris à me:

Quoniam tribulatio proxima eſt: * quoniam non eſt qui adjuvet.

Circumdederunt me vituli multi: * tauri pingues obſederunt me.

Aperuerunt ſuper me os ſuum, * ſicut leo rapiens & rugiens.

Sicut aqua effuſus ſum: * & diſperſa ſunt omnia oſſa mea.

Factum eſt cor me-

in thee and were not confounded.

But I am a Worm, and no Man: the Reproach of Men, and the Outcaſt of the People.

All that ſaw me, ſcorn'd me: They talk'd with their Lips, and ſhook their Head.

He hoped in the Lord, let him deliver him: let him ſave him, ſince he loves him.

Becauſe thou art he that brought me from the Womb: my Hope from the Breaſts of my Mother. I was caſt upon thee from her Womb.

From my Mother's Womb thou art my God: depart not from me:

For Tribulation is very nigh: For there is none to help me.

Many Calves have encompaſs'd me: Fat Bulls have beſieged me,

They have open'd their Mouths at me, like a devouring and roaring Lion.

I am pour'd out like Water: and all my Bones are disjointed.

My Heart is become

like

like melting Wax in the middle of my Belly.

My Strength are dried up like a Potſherd, and my Tongue ſtuck to my Mouth: and thou haſt reduced me to the Duſt of Death.

For many Dogs have encompaſs'd me: an Aſſembly of the Wicked has beſiged me.

They have pierced my Hands and my Feet: they have number'd all my Bones.

And they themſelves conſider'd and view'd me: they divided my Garments amongſt them; and caſt Lots for my Coat.

But keep not, O Lord, thy Help far from me: look to my Defence.

Deliver, O God, my Soul from the Sword, and my only One from the Paw of the Dog.

Save me from the Mouth of the Lion, and my low Condition from the Horns of Unicorns.

um tamquam cera liqueſceus * in medio ventris mei.

Aruit tamquam teſta virtus mea, & lingua mea adhæſit faucibus meis: * & in pulverem mortis deduxiſti me.

Quoniam circumdederunt me canes multi: * concilium malignantium obſedit me.

Foderunt manus meas & pedes meos: * dinumeraverunt omnia oſſa mea.

Ipſi vero conſideraverunt & inſpexerunt me: * diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem.

Tu autem, Domine ne elongaveris auxilium tuum à me: * ad defenſionem meam conſpice.

Erue à framea, Deus, animam meam, * & de manu canis unicam meam.

Salva me ex ore leonis, * & à cornibus unicornium humilitatem meam.

Narrabo

Narrabo nomen tuum fratribus meis: * in medio Eccleſiæ laudabo te.

Qui timetis Dominum, laudate eum: * univerſum ſemen *Jacob*, glorificate eum.

Timeat eum omne ſemen *Iſrael*: * quoniam non ſprevit, neque deſpexit deprecationem pauperis:

Nec avertit faciem ſuam à me: * & cum clamarem ad eum, exaudivit me.

Apud te laus mea in Eccleſia magna: * vota mea reddam in conſpectu timentium eum.

Edent pauperes & ſaturabuntur: & laudabunt Dominum qui requirunt eum: * vivent corda eorum in ſæculum ſæculi.

Reminiſcentur & convertentur ad Dominum * univerſi fines terræ.

Et adorabunt in conſpectu ejus * univerſæ familiæ Gentium.

Quoniam Domini eſt

I will declare thy Name to my Brethren: in the Middle of the Aſſembly I will praiſe thee

Ye that fear the Lord, praiſe him: the whole Race of *Jacob*, glorify him.

Let all the Race of *Iſrael* fear him: becauſe he has not ſcorn'd nor deſpiſed the Prayer of the Poor.

Nor has he turn'd away his Face from me: and when I cried to him, he heard me.

My Praiſes in the great Congregation ſhall be of thee: I will pay my Vows in the Sight of thoſe that fear him.

The Poor ſhall eat and be fill'd: and they ſhall praiſe the Lord that ſeek him: their Hearts ſhall live for ever and ever.

All the Bounds of the Earth ſhall remember, and be converted to the Lord.

And all the Families of the Gentiles ſhall adore in his Sight.

Becauſe Government

belongs to the Lord: and he ſhall have Dominion over the Gentiles.

All the Rich of the Earth have eaten and adored: all that deſcend into the Earth ſhall fall down in his Sight.

And my Soul ſhall live to him: and my Poſterity ſhall ſerve him.

The Generation to come ſhall hear of the Lord: and the Heavens ſhall declare his Juſtice to the People that is to be born, whom the Lord has made,

*Ant.* They divided my Garments amongſt them: and they caſt Lots for my Coat.

*Ant.* Unjuſt Witneſſes have riſen up againſt me, and Iniquity has belied itſelf.

ragnum: &* ipſe dominabitur Gentium

Manducaverunt & adoraverunt omnes pingues terræ: * in conſpectu ejus cadent omnes qui deſcendunt in terram.

Et anima mea illi vivet: * & ſemen meum ſerviet ipſi

Annuntiabitur Domino generatio ventura: * & annuntiabunt cæli juſtitiam ejus populo qui naſcetur, quem fecit Dominus.

*Ant.* Diviſerunt ſibi veſtimenta mea: & ſuper veſtem meam miſerunt ſortem.

*Ant.* Inſurrexerunt in me teſtes iniqui, & mentita eſt iniquitas ſibi.

## PSALM XXVI.

THE Lord is my Light and my Salvation, whom ſhall I fear?

The Lord is the Protector of my Life: of whom ſhall I be afraid;

Whilſt the Wicked ap-

DOminus illuminatio mea, & ſalus mea, * quem timebo?

Dominus protector vitæ meæ: * à quo trepidabo?

Dum appropiant ſuper

per me nocentes, * ut edant carnes meas.

Qui tribulant me inimici mei, * ipſi infirmati ſunt & ceciderunt.

Si conſiſtant adverſum me caſtra, * non timebit cor meum.

Si exurgat adverſum me prælium, * in hoc ego ſperabo.

Unam petii à Domino, hanc requiram; * ut inhabitem in domo Domini omnibus diebus vitæ mea:

Ut videam voluptatem Domini, * & viſitem templum ejus.

Quoniam abſcondit me in tabernaculo ſuo: * in die malorum protexit me in abſcondito tabernaculi ſui.

In petra exaltavit me: * & nunc exaltavit caput meum ſuper inimicos meos.

Circuivi, & immolavi in rabernaculo ejus hoſtiam vociferationis: * cantabo & pſalmum dicam Domino.

Exaudi, Domine, vo-

proach me, to eat my Fleſh.

My Enemies that afflict me, were themſelves weaken'd and fell down.

If Armies ſtand againſt me, my Heart ſhall not fear.

If they give me Battle, I will hope in it.

One thing I have aſked of the Lord, this I will ſeek: that I may dwell in the Houſe of the Lord all the Days of my life:

That I may ſee the Delight of the Lord, and viſit his Temple.

Becauſe he hid me in his Tabernacle: in the Day of Affliction he ſhelter'd me in the ſecred Part of his Tabernacle.

He exalted me on a Rock: and now has exalted my Head above my Enemies.

I went round, and immolated in his Tabernacle a Victim of loud Praiſe: I will ſing and ſay a Pſalm to the Lord.

Hear, O Lord, my

Voice, with which I cried to thee: have Mercy on me, and hear me.

My Heart has ſpoken to thee, my Face has ſought thee: I will ſeek thy Face, O Lord.

Turn not away thy Face from me: avoid not thy Servant in thy Wrath.

Be my Helper: forſake me not, nor deſpiſe me. O God, my Saviour.

For my Father and my Mother have forſaken me, but the Lord has taken me up.

Make a Law for me, O Lord, in thy Wrath: and direct me into the right Path becauſe of my Enemies.

Deliver me not to the Will of thoſe that afflict me: becauſe unjuſt Witneſſes have riſen up againſt me, and Iniquity has belied itſelf.

I believe that I ſhall ſee the Good Things of the Lord in the Land of the Living.

Expect the Lord: act

cem meam, qua clamavi ad te: * miſerere mei, & exaudi me.

Tibi dixit cor meum, exquiſivit te facies mea: * faciem tuam, Domine requiram.

Ne avertas faciem tuam à me: * ne declines in ira à ſervo tuo.

Adjutor meus eſto: * ne derelinquas me, neque deſpicias me, Deus ſalutaris meus.

Quoniam pater meus & mater mea dereliquerunt me; * Dominus autem aſſumpſit me.

Legem pone mihi, Domine, in via tua: * & dirige me in ſemitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me; * quoniam inſurrexerunt in me teſtes iniqui, & mentita eſt iniquitas ſibi.

Credo videre bona Domini * in terra viventium.

Expecta Dominum viriliter

viriliter age: * & confortetur cor tuum, & ſuſtine Dominum.

*Ant.* Inſurrexerunt in me teſtes iniqui, & mentita eſt iniquitas ſibi.

*V.* Diviſerunt ſibi veſtimenta mea.

*R.* Et ſuper veſtem meam miſerunt ſortem.

Pater noſter, *ſecreto.*

manfully: and let thy Heart take Courage, and wait thou for the Lord.

*Ant.* Unjuſt Witneſſes have riſen up againſt me, and Iniquity has belied itſelf.

*V.* They divided my Garments amongſt them.

*R.* And they caſt Lots for my Coat.

Our Father, *all in ſecret.*

*De Lamentatione* Jeremiæ *Prophetæ,*

Cap. 2.

*Out of the Lamentation of* Jeremy *the Prophet,*

Chap. 2.

*Lectio* 1. *Heth.*

COgitavit Dominus diſſipare murum Filiæ *Sion:* tetendit funiculum ſuum, & non avertit manum ſuam à perditione: luxitque antemurale, & murus pariter diſſipatus eſt.

*Teth.* Defixæ ſunt in terra portæ ejus: perdidit & contrivit vectes ejus: Regem ejus & principes ejus in Gentibus: non eſt lex, & prophetæ ejus non

*The firſt Leſſon. Heth.*

THE Lord thought to deſtroy the Wall of the Daughter of *Sion;* he mark'd it out with his Line, and withdrew not his Hand from Deſtruction: and the Rampart mourn'd, and the Wall was likewiſe deſtroy'd.

*Teth.* Her Gates were thrown upon the Ground: he ruined and broke her Bars: Her King and her Princes among the Gentiles: there is no Law, and her Prophets have had

had no Viſions from the Lord.

*Jod* The Ancients of the Daughter of *Sion* ſat on the Ground and were ſilent. they cover'd their Heads with Aſhes, they put on Hair-cloth: the Virgins of *Jeruſalem* hung down their Heads towards the Ground.

*Caph.* My Eyes fail'd me with weeping, my Bowels were diſorder'd, my Liver was pour'd out on the Earth, becauſe of the Deſtruction of the Daughter of my People, when the little One and the Suckling fainted in the Streets of the Town.

*Jeruſalem, Jeruſalem,* be converted to the Lord thy God.

*R.* All my Friends have forſaken me, and they that lay in Ambuſh for me prevail'd: He whom I lov'd has betray'd me: * And they with terrible Looks ſtriking me with a cruel Wound, gave me Vinegar to drink. *V.* They caſt me out among the Wicked, and

invenerunt viſionem à Domino.

*Jod.* Sederunt in terra, conticuerunt ſenes filiæ *Sion:* conſperſerunt cinere capita ſua, accincti ſunt ciliciis: abjecerunt in terram capita ſua virgines *Jeruſalem.*

*Caph.* Defecerunt præ lacrymis oculi mei, conturbata ſunt viſcera mea, effuſum eſt in terra jecur meum ſuper contritione filiæ populi mei, cum deficeret parvulus, & lactens in plateis oppidi.

*Jeruſalem, Jeruſalem,* convertere ad Dominum Deum tuum.

*R.* Omnes amici mei dereliquerunt me, & prævaluerunt inſidiantes mihi: tradidit me quem diligebam: * Et terribilibus oculis plaga crudeli percutientes, aceto potabant me. *V.* Inter iniquos projecerunt me, & non pepercerunt animæ meæ. * Et terribilibus

terribilibus oculis.

*Lectio* 2. *Lamed.*

MAtribus ſuis dixerunt: Ubi eſt triticum & vinum? cum deficerent quaſi vulnerati in plateis civitatis: cum exhalarent animas ſuas in ſinu matrum ſuarum.

*Mem.* Cui comparabe te; vel cui aſſimilabo te, filia *Jeruſalem?* cui exæquabo te, & conſolabor te, virgo filia *Sion?* magna eſt enim velut mare contritio tua: quis medebitur tui?

*Nun.* Prophetæ tui viderunt tibi falſa & ſtulta, nec aperiebant iniquitatem tuam, ut te ad pœnitentiam provocarent: viderunt autem tibi aſſumptiones falſas & ejectiones.

*Samech.* Plauſerunt ſuper te manibus omnes tranſeuntes per vi-

ſpared not my Life. * and they.

*The ſecond Leſſon, Lamed.*

THEY ſaid to their Mothers: Where is the Wheat and Wine? When they fainted like wounded Men in the Streets of the City: when they breath'd out their Souls in the Boſoms of their Mothers.

*Mem.* To what ſhall I compare thee: Or to what ſhall I liken thee, O Daughter of *Jeruſalem?* To what ſhall I equal thee, and how ſhall I comfort thee, O Virgin Daughter of *Sion?* For thy Deſtruction like the Sea is great: who will heal thee.

*Nun.* Thy Prophets have ſeen falſe and fooliſh Things for thee, nor have they laid open thy Iniquity to excite thee to Penance: but they have foretold of thee falſe Burthens and Baniſhments.

*Samech.* All that paſs'd by have clapped their Hands at thee: they have hiſs'd,

hiſs'd, and ſhaken their Heads at the Daughter of *Jeruſalem*, ſaying: Is this the City of perfect Beauty, the Joy of the whole Earth?

*Jeruſalem, Jeruſalem*, be converted to the Lord thy God.

*R.* The Veil of the Temple was rent, * And all the Earth ſhook: the Thief from the Croſs cried out, ſaying: Remember me, O Lord, when thou ſhalt come into thy Kingdom. *V.* The Rocks were ſplit, and the Monuments open'd, and many Bodies of the Saints that were dead, roſe out of them. * And all the Earth.

*The third Leſſon.* *Aleph.*

Chap. 3.

I The Man that ſee my Poverty in the Rod of his Indignation.

*Aleph.* He drove and brought me into Darkneſs, and not into Light.

*Aleph.* Againſt me only he has turn'd and

am: ſibilaverunt, & moverunt caput ſuum ſuper filiam *Jeruſalem*: Hæccine eſt urbs, dicentes, perfecti decoris, gaudium univerſæ terræ?

*Jeruſalen, Jeruſalen*, convertere ad Dominum Deum tuum.

*R.* Velum templi ſciſſum eſt, * Et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum. *V.* Petræ ſciſſæ ſunt, & monumenta aperta ſunt & multa corpora ſanctorum, qui dormierunt, ſurrexerunt. * Et omnis terra.

*Lectio* 3. *Aleph.*

Cap. 3.

EGO vir videns paupertatem meam in virga indignationis ejus.

*Aleph.* Me minavit, & adduxit in tenebras & non in lucem.

*Aleph.* Tantum in me vertit, & convertit

manum

manum ſuam tota die.

*Beth.* Vetuſtam fecit pellem meam, & carnem meam, contrivit oſſa mea.

*Beth.* Ædificavit in gyro meo, & circumdedit me felle & labore.

*Beth.* In tenebroſis collocavit me, quaſi mortuos ſempiternos.

*Ghimel.* Circumædificavit adverſum me, ut non egrediar: aggravavit compedem meum.

*Ghimel.* Sed & cum clamavero, & rogavero, excluſit orationem meam.

*Ghimel.* Concluſit vias meas lapidibus quadris, ſemitas meas ſubvertit.

*Jeruſalem, Jeruſalem,* convertere ad Dominum Deum tuum.

*R.* Vinea mea electa, ego te plantavi: * Quomodo converſa es in amaritudinem, ut me crucifigeres, & *Barabbam* dimitteres? *V.*

turn'd again his Hand all the Day.

*Beth.* He has made my Skin and my Fleſh old, he has broken my Bones.

*Beth.* He has built round about me, and encompaſs'd me with Gall and Labour.

*Beth.* He has placed me in dark Places, like thoſe that are dead for ever.

*Ghimel.* He has built againſt me on all Sides, that I might not get out: he has made my Fetters heavy.

*Ghimel.* Yes, he has rejected my Prayer, when I cried out and petition'd him.

*Ghimel.* He has ſhut up my Ways with ſquare Stones, he has dug up all my Paths.

*Jeruſalem, Jeruſalem,* be converted to the Lord thy God.

*R.* O my choſen Vineyard, It is I that have planted thee: * How art thou become ſo bitter, that thou ſhou'd crucify me and diſmiſs *Barab-*

*bas? V.* I have hedged thee in, and pick'd the Stones out of thee, and have built a Tower. * How art thou, O my choſen, *&c. to the* V.

Sepivi te, & lapide elegi ex te, & ædificavi turrim. * Quomodo converſa es. *R.* Vinea.

## The Second NOCTURN.

*Ant.* They uſed Violence that ſought my Soul.

*Ant.* Vim faciebant qui quærebant animam meam.

## PSALM XXXVII.

O Lord, rebuke me not in thy Fury, nor chaſtiſe me in thy Wrath.

Becauſe thy Arrows are ſtuck faſt in me: and thou haſt made thy Hand heavy upon me.

There is no Health in my Fleſh at the Sight of thy Anger: there is no Peace in my Bones at the Sight of my Sins.

Becauſe my Iniquities are grown above my Head, and like a heavy Burthen are become heavy upon me.

My Scars are putrified and corrupted, becauſe of my Folly.

DOmine, ne in furore tuo arguas me: * neque in ira tua corripias me.

Quoniam ſagittæ tuæ infixæ ſunt mihi: * & confirmaſti ſuper me manum tuam.

Non eſt ſanitas in carne mea à facie iræ tuæ: * non eſt pax oſſibus meis à facie peccatorum meorum.

Quoniam iniquitates meæ ſupergreſſæ ſunt caput meum: * & ſicut onus grave gravatæ ſunt ſuper me.

Putruerunt & corruptæ ſunt cicatrices meæ, * à facie inſipientiæ meæ.

Miſ-

Miſer factus ſum, & curvatus ſum uſque in finem: * tota die contriſtatus ingrediebar.

Quoniam lumbi mei impleti ſunt illuſionibus: * & non eſt ſanitas in carne mea.

Afflictus ſum, & humiliatus ſum nimis: * rugiebam à gemitu cordis mei.

Domine, ante te omne deſiderium meum: * & gemitus meus à te non eſt abſconditus.

Cor meum conturbatum eſt, dereliquit me virtus mea: * & lumen oculorum meorum, & ipſum non eſt mecum.

Amici mei & proximi mei * adverſum me appropinquaverunt, & ſteterunt.

Et qui juxta me erant, de longe ſteterunt: * & vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti ſunt vanitates: * & dolos tota die meditabantur.

Ego autem tamquam

I am become miſerable and crooked even to Extremity: I walk'd in Sorrow all the Day.

Becauſe my Loins are fill'd with Illuſions: and there is no health in my Fleſh.

I am afflicted, and exceedingly humbled: I roared from the Groaning of my Heart.

O Lord, all my Deſire is before thee: and my Sighing is not hidden from thee.

My Heart is troubled, my Strength has forſaken me: and the Light of my Eyes, even That is not with me.

My Friends and my Neighbours approached and ſtood up againſt me.

And theſe that were near me, went far from me: and they uſed Violence that ſought my Life.

And they that ſought my Hurt, ſpoke Falſehood, and ſtudied Deceit all the Day.

But I like one dead

did not hear: and was like one dumb not opening his Mouth:

And I became like a Man that does not hear, and has no Reply in his Mouth.

Becauſe, O Lord, I have hoped in thee; thou wilt hear me, O Lord, my God.

Becauſe I ſaid: Leſt my Enemies at any time rejoice over me: and whilſt my Feet were ſliding, they ſpoke great Things againſt me.

For I am prepared for Scourges: and my Sorrow is always in my Sight.

For I will declare my Iniquity: and I will think of my Sin.

But my Enemies live, and are ſtrengthen'd againſt me: and they increaſe that hate me unjuſtly.

They that return Evil for Good, ſpoke ill of me: becauſe I follow'd Goodneſs.

Forſake me not, O

ſurdus non audiebam: * & ſicut mutus non aperiens os ſuum:

Et factus ſum ſicut homo non audiens: * & non habens in ore ſuo redargutiones.

Quoniam in te, Domine, ſperavi: * tu exaudies me, Domine, Deus meus.

Quia dixi: Nequando ſupergaudeant mihi inimici mei: * & dum commoventur pedes mei, ſuper me magna locuti ſunt.

Quoniam ego in flagella paratus ſum: * & dolor meus in conſpectu meo ſemper.

Quoniam iniquitatem meam annuntiabo: * & cogitabo pro peccato meo,

Inimici autem mei vivunt, & confirmati ſunt ſuper me: * & multiplicati ſunt qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: * quoniam ſequebar bonitatem.

Ne derelinquas me Domine,

Domine, Deus meus: * ne diſceſſeris à me.

Intende in adjutorium meum, * Domine Deus ſalutis meæ.

*Ant.* Vim faciebant qui quærebant animam meam.

*Ant.* Confundantur & revereantur, qui quærunt animam meam, ut auferant eam.

Lord my God: depart not from me.

Attend to my Help, O Lord the God of my Salvation.

*Ant.* They uſed Violence that ſought my Soul.

*Ant.* Let them be confounded and aſhamed, that ſeek to take away my Soul.

## PSALM XXXIX.

EXpectans expectavi Dominum, * & intendit mihi.

Et exaudivit preces meas: * & eduxit me de lacu miſeriæ & de luto fæcis.

Et ſtatuit ſuper petram pedes meos: * & direxit greſſus meos.

Et immiſit in os meum canticum novum, * carmen Deo noſtro.

Videbunt multi, & timebunt: * & ſperabunt in Domino.

Beatus vir, cujus eſt nomen Domini ſpes ejus: & * non reſpexit in vanitates & inſanias falſas.

EXpecting I expected the Lord, and he attended to me.

And he heard my Prayers: and brought me out of the Lake of Miſery, and out of the dirty Mire.

And he ſet my Feet on a Rock; and directed my Steps.

And he put into my Mouth a new Canticle, a Song to our God.

Many ſhall ſee, and fear: and they ſhall hope in the Lord.

Bleſſed is the Man, whoſe Hope is in the Name of the Lord: and that has not look'd after Vanities and deceitful Follies.

Thou

Thou haſt done many wonderful Things, O Lord my God: and in thy Thoughts there is none that is like to thee.

I have declared and ſpoken of them: they are multiplied above Number.

Thou would'ſt not have a Sacrifice and an Offering: but thou haſt given me Ears.

Thou didſt not require an Holocauſt for Sin: then I ſaid: Behold I come.

In the Head of the Book it is written of me, that I ſhould do thy Will: O my God, I was willing, and that thy Law ſhould be in the Middle of my Heart.

I have declared thy Juſtice in the great Aſſembly, behold I will not ſhut my Lips; O Lord, thou knew'ſt it.

I have not hidden thy Juſtice within my Heart: I have ſpoken thy Truth and thy Salvation.

I have not hidden thy Mercy and thy Truth

Multa feciſti tu, Domine Deus meus, mirabilia tua: * & cogitationibus tuis non eſt qui ſimilis ſit tibi.

Annuntiavi, & locutus ſum: * multiplicati ſunt ſuper numerum.

Sacrificium & oblationem noluiſti: * aures autem perfeciſti mihi.

Holocauſtum & pro peccato non poſtulaſti: * tunc dixi: Ecce venio.

In capite libri ſcriptum eſt de me, ut facerem voluntatem tuam: * Deus meus, volui, & legem tuam in medio cordis mei.

Annuntiavi juſtitiam tuam in Eccleſia magna, * ecce labia mea non prohibebo: Domine, tu ſciſti.

Juſtitiam tuam non abſcondi in corde meo: * veritatem tuam & ſalutare tuum dixi.

Non abſcondi miſericordiam tuam, & veritatem.

ritatem tuam, * à concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas à me: * misericordia tua & veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus: * comprehenderunt me iniquitates meæ, & non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei: * & cor meum dereliquit me,

Complaceat tibi, Domine, ut ernas me: * Domine, ad adjuvandum me respice.

Confundatur & revereantur simul, qui quærunt animam meam, * ut auferant eam.

Convertantur retorsum & revereantur, * qui volunt mihi mala.

Ferant confestim confusionem suam: * qui dicunt mihi: Euge, euge.

Exultent & lætentur super te omnes quæ-

from the numerous Council.

And thou, O Lord, keep not thy Mercies far from me: thy Mercy and thy Truth have always protected me.

Because Evils, that have no Number, have encompass'd me: my Iniquities have overtaken me, and I was not able to see them.

They are increased above the Hairs of my Head, and my Heart has forsaken me.

Be pleased, O Lord, to deliver me: O Lord, look on me to help me.

Let them be confounded and ashamed, that seek to take away my Soul.

Let them be turned back and ashamed, that wish me Evil.

Let them forthwith receive their Confusion that mock me, saying: Well, well.

Let all that seek thee rejoice and be glad in thee

thee: and let thoſe that love thy Salvation ſay always: The Lord be magnified.

But I am a Beggar and Poor: the Lord is careful of me.

Thou art my Helper and my Protector: My God, make no Delay.

*Ant.* Let them be confounded and aſhamed, that ſeek to take away my Soul.

*Ant.* Strangers have riſen up againſt me, and the Powerful have ſought my Soul.

renteste: * & dicant ſemper: Magnificetur Dominus: qui diligunt ſalutare tuum.

Ego autem mendicus ſum, & pauper: * Dominus ſolicitus eſt mei.

Adjutor meus & protector meus tu es: * Deus meus, ne tardaveris.

*Ant.* Conſundantur & revereantur, qui quærunt animam meam, ut auferant eam.

*Ant.* Alieni inſurrexerunt in me, & fortes quæſierunt animam meam.

## PSALM LIII.

O God, ſave me in thy Name: and judge me by thy Power.

O God, hear my Prayer: give Ear to the Words of my Mouth.

Becauſe Strangers have riſen up againſt me, and the Powerful have ſought my Soul: and they have not ſet God before their Eyes.

For behold, God helps

DEUS, in nomine tuo ſalvum me fac: * in virtute tua judica me.

Deus, exaudi orationem meam: * auribus percipe verba oris mei.

Quoniam alieni inſurrexerunt adverſum me, & fortes quæſierunt animam meam: * & non propoſuerunt Deum ante conſpectum ſuum.

Ecce enim Deus adjuvat

juvat me: * & Dominus ſuſceptor eſt animæ meæ.

Averte mala inimicis meis: * & in veritate tua diſperde illos.

Voluntarie ſacrificabo tibi: * & confitebor nomini tuo, Domine, quoniam bonum eſt.

Quoniam ex omni tribulatione eripuiſti me: * & ſuper inimicos meos deſpexit oculus meus.

*Ant.* Alieni inſurrexerunt in me, & fortes quæſierunt animam meam.

*V.* Inſurrexerunt in me teſtes iniqui.

*R.* Et mentita eſt iniquitas ſibi.

Pater noſter, *ſecreto.*

me: and the Lord is the Protector of my Soul.

Turn upon my Enemies their Evil: and according to thy Truth deſtroy them.

I will willingly ſacrifice to thee, and will praiſe thy Name, O Lord, becauſe it is good.

Becauſe thou haſt deliver'd me out of all Tribulation: and my Eye has deſpiſed my Enemies.

*Ant.* Strangers have riſen up againſt me, and the Powerful have ſought my Soul.

*Ant.* Unjuſt Witneſſes have riſen up againſt me.

*R.* And Iniquity has belied itſelf.

Our Father, *all in Silence.*

*Ex Tractatu Sancti Auguſtini, Epiſcopi, ſuper Pſalmos.*

*In Pſalmo* 63, *ad ver.* 2.

*Out of the Treatiſe of St. Auguſtin, Biſhop, upon the Pſalms.*

*Upon Pſalm* 63, *v.* 2.

*Lectio* 4.

*The fourth Leſſon.*

*PRotexiſti me, Deus, a conventu malignántium, a multitudine*

*THOU haſt protected me, O God, from the Aſſembly of the Wicked,*

*From the Multitude of those that work Iniquity.* Now let us behold our Head himſelf. Many Martyrs have ſuffered ſuch Torments, but nothing is ſo conſpicuous as the Head of Martyrs: there we ſee better what they endured. He was protected from the Multitude of the Wicked: that is, God protected himſelf, the Son and the Man aſſumed by the Son protected his own Fleſh. For he is the Son of Man, and the Son of God: the Son of God becauſe of the Form of God: the Son of Man becauſe of the Form of a Servant, having in his Power to lay down his Life, and take it up again. What could his Enemies do againſt him? They kill'd his Body, but they did not kill his Soul. Take Notice then. It ſignified little for our Lord to exhort the Martyrs by Word, if he had not fortified them by his Example.

*operantium iniquitatem.* Jam ipſum caput noſtrum intueamur. Multi Martyres talia paſſi ſunt, ſed nihil ſic elucet, quomodo caput Martyrum: ibi melius intuemur, quod illi experti ſunt. Protectus eſt à multitudine malignantium, protegente ſe Deo, protegente carnem ſuam ipſo Filio, & homine, quem gerebat: quia Filius hominis eſt, & Filius Dei eſt. Filius Dei, propter formam Dei: Filius hominis, propter formam ſervi, habens in poteſtate ponere animam ſuam, & recipere eam. Quod ei potuerunt facere inimici? Occiderunt corpus, animam non occiderunt. Intendite. Parum ergo erat, Dominum hortari verbo, Martyres niſi firmaret exemplo.

*R.* Ye came to take me like a Thief, with

*R.* Tamquam ad latronem exiſtis cum gladiis

diis & fuſtibus comprehendere me: * Quotidie apud vos eram in templo docens, & non me tenuiſtis: Et ecce flagellatum ducitis ad crucifigendum. *V.* Cumque injeciſſent manus in *Jeſum*, & tenuiſſent eum, dixit ad eos. * Quotidie apud vos.

Swords and Clubs: * I was every Day among you, teaching in the Temple, and ye did not apprehend me: yet now ye ſcourge me and lead me to be crucified. *V.* And when they had laid Hands on *Jeſus*, and taken him, he ſaid to them. * I was every Day.

*Lectio 5.*

NOSTIS qui conventus erat malignantium *Judæorum*, & quæ multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum *Jeſum Chriſtum*. *Tanta opera bona*, iniquit, *oſtendi vobis: propter quod horum me vultis occidere?* Pertulit omnes infirmos eorum, curavit omnes languidos eorum, prædicavit regnum cælorum, non tacuit vitia eorum, ut ipſa eis potius diſpliceret, non medicus, à quo ſanabantur. His omnibus curationibus ejus ingrati, tamquam multa ſe-

*The fifth Leſſon.*

YE know what was the Aſſembly of the wicked *Jews*, and what the Multitude of thoſe that work Iniquity. But what was that Iniquity? It was that they intended to kill our Lord *Jeſus Chriſt*. *I have done*, ſaith he, *ſo many good Works among you: for whicheſ them will you kill me?* He bore with all their Weakneſſes, he cured all their Sick, he preach'd the Kingdom of Heaven, he conceal'd not their Crimes, that they might rather hate them, than the Phyſician that heal'd them. Yet ſuch was their Ingratitude for all theſe Cures, that like Men raving in a

high Fever, they raged againſt the Phyſician that came to cure them, and form'd a Deſign of deſtroying him: as if they had a mind to try whether he was a real Man that could die, or ſomething above Men, and would not die. We find their Words in the *Wiſdom of* Solomon. *Let us condemn him*, ſay they, *to a moſt ſhameful Death. Let us examine him: for Regard will be had to his Words. If he is truly the Son of God, let him deliver him.*

bre phrenetici, inſanientes in medicum, qui venerat curare eos, excogitaverunt conſilium perdendi eum: tamquam ibi volentes probare, utrum vere homo ſit qui mori poſſit, an aliquid ſuper homines ſit, & mori ſe non permittat. Verbum ipſorum agnoſcimus in *Sapientia* Salomonis: *Morte turpiſſima*, inquiunt *condemnemus eum. Interrogemus eum: erit enim reſpectus in ſermonibus illius. Si enim vere Filius Dei eſt, liberet eum.*

*R.* Darkneſs cover'd the Earth, whilſt the *Jews* crucified *Jeſus:* and about the ninth Hour *Jeſus* cried out with a loud Voice: My God, why haſt thou forſaken me? * And bowing down his Head, he gave up the Ghoſt. *V. Jeſus* crying out with a loud Voice, ſaid: Father, into thy Hands I commend my Spirit. * And bowing down, &c.

*R.* Tenebræ factæ ſunt dum crucifixiſſent *Jeſum Judæi:* & circa horam nonam exclamavit *Jeſus* voce magna: Deus meus, ut quid me dereliquiſti? * Et inclinato capite emiſit ſpiritum. *V.* Exclamans *Jeſus* voce magna, ait: Pater, in manus tuas commendo ſpiritum meum. * Et inclinato, &c.

*Lectio*

*Lectio 6.*

*EXacuerunt tanquam gladium linguas ſuas.* Non dicant *Judæi*: Non occidimus *Chriſtum*: Etenim propterea eum dederunt judici *Pilato*, ut quaſi ipſi à morte ejus viderentur immunes. Nam cum dixiſſet eis *Pilatus*: *Vos eum occidite*: reſponderunt: *Nobis non licet occidere quemquam.* Iniquitatem facinoris ſui in judicem hominem refundere volebant: ſed numquid Deum judicem fallebant? Quod fecit *Pilatus* in eo ipſo quod fecit aliquantum particeps fuit: ſed in comparatione illorum multo ipſe innocentior. Inflixit enim quantum potuit, ut illum ex eorum manibus liberaret: nam propterea flagellatum produxit ad eos. Non perſequendo Dominum flagellavit, ſed eorum furori ſatisfacere volens: ut vel ſic jam miteſcerent, & deſinerent velle occidere cum

*The Sixth Leſſon.*

*THEY ſharpen'd their Tongues like a Sword,* Let not the *Jews* ſay; We did not kill *Chriſt*; under pretence, that therefore they deliver'd him up to *Pilate*, the Judge, that they might ſeem innocent of his Death: and that when *Pilate* had ſaid to them: *Put him to death yourſelves*, they anſwer'd: *It is not lawful for us to put any Man to death.* Thus they pretended to throw the Injuſtice of their Crime upon the Judge that was a Man: but could they deceive a Judge that is God? What *Pilate* did, made him Partaker of their Crime: but in compariſon of them he was much more innocent. For he labour'd what he could to get him out of their Hands; and for that reaſon order'd him to be ſcourged and ſhewn to them. This he did to our Lord not by way of Perſecution, but to ſatisfy their Rage; that the Sight of him in that

Condition

Condition might move them to Pity, and make them deſiſt from deſiring his Death. All this he did. But when they ſtill perſiſted, ye knew that he waſh'd his Hands, and ſaid, that he had no Hand in it, that he was innocent of his Death. And yet he put him to Death. But if he was guilty for doing ſo againſt his Will: are they innocent that forced him to it? Not at all. He pronounced Sentence upon him, and commanded him to be crucified, and ſo might be ſaid to kill him: but ye alſo, O *Jews*, have kill'd him. How have ye kill'd him? With the Sword of your Tongues: for *ye ſharpened your Tongues*. And when gave ye the Stroke, but when ye cried out, *Crucify him, Crucify him?*

flagellatum viderent Fecit & hoc. At ubi perſeveraverunt noſtis illum laviſſe manus, & dixiſſe, quod ipſe non feciſſet, mundum ſe eſſe à morte illius. Fecit tamen. Sed ſi reus, quia fecit vel invitus: illi innocentes, qui coegerunt ut faceret? Nullo modo. Sed ille dixit in eum ſententiam & juſſit eum crucifigi, & quaſi ipſe occidit: & vos, O *Judæi* occidiſtis. Unde occidiſtis? Gladio linguæ: *acuiſtis enim linguas veſtras*. Et quando percuſſiſtis, niſi quando clamaſtis, *Crucifige, crucifige?*

*R.* I deliver'd my beloved Soul into the Hands of the Wicked, and my Inheritance is become to me like a Lion in the Foreſt: my Adverſary gave out Words againſt

*R.* Animam meam dilectam tradidi in manus iniquorum, & facta eſt mihi hæreditas mea ſicut leo in ſilva: dedit contra me voces adverſarius, dicens:

Congregamini,

Congregamini, & properate ad devorandum illum: posuerunt me in deserto solitudinis, & luxit super me omnis terra: * Quia non est inventus qui me agnosceret, & faceret bene. *V.* Insurrexerunt in me viri absque misericordia, & non pepercerunt animæ meæ.

Quia non est. *R.* Animam meam, *&c.*

me, saying: Come together, and make haste to devour him: they placed me in a solitary Desert, and all the Earth mourn'd for me. * Because there was none that would know me and do me any Good. *V.* Men without Mercy rose up against me, and they spared not my Life. * Because *R.* I deliver'd, *&c. to the* V.

## The THIRD NOCTURN.

*Ant.* Ab insurgentibus in me libera me, Domine; quia occupaverunt animam meam.

*Ant.* From those that rise up against me, O Lord, deliver me; for they are in Possession of my Soul.

## PSALM LVIII.

ERIPE me de inimicis meis, Deus meus: * & ab insurgentibus in me libera me.

Eripe me de operantibus iniquitatem: * & de viris sanguinum salva me.

Quia ecce ceperunt animam meam: * ir-

DELIVER me from my Enemies, O my God: and from those that rise up against me, deliver me.

Deliver me from those that work Iniquity: and from Men of Blood save me.

For behold they are in Possession of my Soul;

the

the Strong have fallen violently upon me.

Neither is it for my Iniquity, nor for my Sin, O Lord: I have run and directed *my Steps* without Iniquity.

Riſe up to meet me, and ſee: and thou, O Lord God of Power, God of *Iſrael.*

Come and viſit all Nations: have no Mercy on all that work Iniquity.

They will return in the Evening: and they will be as hungry as Dogs, and will go about the City.

Behold they will ſpeak with their Mouths, and a Sword is in their Lips: for, *ſay they* who has heard us?

And thou, O Lord, will ſcorn them: thou wilt reduce all Nations to nothing.

I will keep my Strength for thee, becauſe, O God, thou art my Protector: the Mercy of my God will go before me.

ruerunt in me ſortes.

Neque iniquitas mea, neque peccatum meum, Domine: * ſine iniquitate cucurri, & direxi.

Exurge in occurſum meum, & vide: * & tu, Domine Deus virtutum, Deus *Iſrael.*

Intende ad viſitandas omnes Gentes: * non miſereris omnibus qui operantur iniquitatem.

Convertentur ad veſperam, & famem patientur ut canes: * & circuibunt civitatem.

Ecce loquentur in ore ſuo, & gladius in labiis eorum: * quoniam quis audivit?

Et tu, Domine, deridebis eos: * ad nihilum deduces omnes Gentes.

Fortitudinem meam ad te cuſtodiam, quia Deus, ſuſceptor meus es: * Deus meus miſericordia ejus præveniet me.

Deus

Deus oſtendet mihi ſuper inimicos meos, ne occidas eos : * ne quando obliviſcantur populi mei.

Diſperge illos in virtute tua : * & depone eos, protector meus Domine :

Delictum oris eorum, ſermonem labiorum ipſorum : * & comprehendantur in ſuperbia ſua.

Et de execratione & mendacio annuntiabuntur in conſummatione : * in ira conſummationis & non erunt.

Et ſcient quia Deus dominabitur *Jacob*, * & finium terræ.

Convertentur ad veſperam, & famen patientur ut canes : * circuibunt civitatem.

Ipſi diſpergentur ad manducandum ; * ſi vero non fuerint ſaturati, & murmurabunt.

Ego autem cantabo fortitudinem tuam : * & exultabo mane miſericordiam tuam.

God will ſhew me what concerns my Enemies : kill them not, leſt my People forget.

Diſperſe them by thy Power : and pull them down O Lord my Protector :

For the Sins of their Mouth, the Speech of their Lips : and let them be taken in their Pride.

And as for Curſing and Lying they ſhall be talk'd of in their Deſtruction : in the Wrath that ſhall deſtroy them, and they ſhall be no more.

And they ſhall know that God will rule over *Jacob*, and the Ends of the Earth.

They will return in the Evening, and be as hungry as Dogs : and will go about the City.

They ſhall be diſperſed to find Meat : but if they are not fill'd, they will murmur alſo.

But I will ſing thy Strength : and in the Morning I will rejoice in thy Mercy.

Becauſe thou haſt been my Protector, and my Refuge in the Day of my Tribulation.

I will ſing to thee, my Helper, becauſe O God, thou art my Protector, my God, my Mercy.

*Ant.* From thoſe that riſe up againſt me, O Lord, deliver me; for they are in Poſſeſſion of my Soul.

*Ant.* Thou haſt removed my Acquaintance far from me; I was deliver'd up, and did not come out.

Quia factus es ſuſceptor meus, * & refugium meum, in die tribulationis meæ.

Adjutor meus tibi pſallam, quia, Deus, ſuſceptor meus es, * Deus meus, miſericordia mea.

*Ant.* Ab inſurgentibus in me libera me, Domine; quia occupaverunt animam meam.

*Ant.* Longe feciſti notos meos à me: traditus ſum, & non egrediebar.

## PSALM LXXXVII.

O Lord the God of my Salvation, I have cried out by Day and by Night before thee.

Let my Prayer enter into thy Preſence: incline thy Ear to my Petition:

Becauſe my Soul is oppreſſed with Evils: and my Life is come near to Hell.

I am reckon'd among thoſe that are deſcending

DOmine Deus ſalutis meæ, * in die clamavi & nocte coram te.

Intret in conſpectu tuo oratio mea: * inclina aurem tuam ad precem meam:

Quia repleta eſt malis anima mea: * & vita mea inferno appropinquavit.

Æſtimatus ſum cum deſcendentibus in lacum;

cum: * factus ſum ſicut homo ſine adjutorio, inter mortuos liber.

into the Lake: I am become like a Man without Help, free among the Dead.

Sicut vulnerati dormientes in ſepulchris, quorum non es memor amplius: * & ipſe de manu tua repulſi ſunt.

Like the Wounded ſleeping in their Sepulchres, whom thou remembereſt no more; and they are caſt off from thy Hand.

Poſuerunt me in lacu inferiori; * in tenebroſis, & in umbra mortis.

They have laid me in the lower Lake, in dark Places, and in the Shadow of Death.

Super me confirmatus eſt furor tuus: * & omnes fluctus tuos induxiſti ſuper me.

Thy Fury has been heavy upon me: and thou haſt brought all thy Waves over me.

Longe feciſti notos meos a me: * poſuerunt me abominationem ſibi.

Thou haſt removed my Acquaintance far from me: they have had me in Abomination.

Traditus ſum, & non egrediebar: * oculi mei languerunt præ inopia.

I was deliver'd up, and I came not forth: my Eyes languiſh'd for Want.

Clamavi ad te, Domine, tota die: * expandi ad te manus meas.

I cried unto thee, O Lord, all the Day: I ſtretch'd out my Hands to thee.

Numquid mortuis facies mirabilia: * aut medici ſuſcitabunt, & confitebuntur tibi?

Wilt thou do Wonders to the Dead: or will Phyſicians raiſe to Life, and praiſe thee?

Numquid narrabit aliquis in ſepulchro mi-

Will any one declare thy Mercy in the Sepul-

chre, and thy Truth in Perdition?

Will thy Wonders be known in Darkneſs: and thy Juſtice in the Land of Oblivion?

And I have cried to thee, O Lord; and in the Morning my Prayer ſhall prevent thee.

Why, O Lord, doſt thou reject my Prayer, turneſt away thy Face from me?

I am poor and in Labours from my Youth: and being exalted, I was humbled and diſturbed.

Thy Anger has been upon me: and thy Terrors have diſturb'd me.

They have encompaſs'd me like Water all the Day: they have encompaſs'd me all at once.

Thou haſt kept far from me my Friend and Neighbour: and my Acquaintance, by reaſon of my Miſery.

*Ant.* Thou haſt removed my Acquaintance far from me: I was deliver'd up, and did not come out.

ſericordiam tuam, * & veritatem tuam in perditione?

Numquid cognoſcentur in tenebris mirabilia tua, * & juſtitia tua in terra oblivionis?

Et ego ad te, Domine, clamavi; * & mane oratio mea preveniet te.

Ut quid, Domine, repelliis orationem meam: * avertis faciem tuam à me?

Pauper ſum ego, & in laboribus à juventute mea: * exultatus autem humiliatus ſum & conturbatus.

In me tranſierunt iræ tuæ: * & terrores tui conturbaverunt me.

Circumdederunt me ſicut aqua tota die: * circumdederunt me ſimul.

Elongaſti à me amicum & proximum: * & notos meos, à miſeria.

*Ant.* Longe feciſti notos meos à me: traditus ſum, & non egrediebar.

*Ant.*

*Ant.* Captabunt in animam Juſti, & ſanguinem innocentem condemnabunt.

*Ant.* They will conſpire againſt the Soul of the juſt Man, and condemn innocent Blood.

## PSALM XCIII.

DEUS ultionum Dominus: * Deus ultionum libere egit.

THE Lord is the God of Revenge: the God of Revenge has acted freely.

Exaltare qui judicas terram: * redde retributionem ſuperbis.

Be exalted, that thou judgeſt the Earth, render to the Proud their Reward.

Uſquequo peccatores, Domine, * uſquequo peccatores gloriabuntur?

How long, O Lord, ſhall Sinners; how long ſhall Sinners boaſt?

Effabuntur & loquentur iniquitatem: * loquentur omnes qui operantur injuſtitiam?

Shall they utter and ſpeak Iniquity? ſhall all that commit Injuſtice ſpeak?

Populum tuum, Domine, humiliaverunt: * & hæreditatem tuam vexaverunt.

They have humbled thy People, O Lord: and have afflicted thy Inheritance.

Viduam & advenam interfecerunt: & pupillos occiderunt.

They have kill'd the Widow and the Stranger: and they have ſlain Orphans.

Et dixerunt: Non videbit Dominus, * nec intelliget Deus *Jacob*.

And they have ſaid: The Lord will not ſee nor the God of *Jacob* know it.

Intelligite, inſipientes in populo: * & ſtul-

Underſtand, ye Fooliſh among the People: and

ye Fools, be wiſe at laſt.

He that form'd the Ear, will he not hear? or he that made the Eye, does he not ſee?

He that chaſtiſes Nations, he that teaches Man Knowledge, will he not rebuke?

The Lord knows the Thoughts of Men, that they are vain.

Bleſſed is the Man, whom thou, O Lord, ſhalt inſtruct and teach out of thy Law.

That thou may'ſt give him Eaſe in the evil Days: until a Pit is dug for the Sinner.

For the Lord will not reject his People: and his Inheritance he will not forſake:

Until his Juſtice be turn'd into Judgment: and they that are near it are all that are right of Heart.

Who will riſe for me againſt the Wicked? or who will ſtand with me againſt thoſe that Work Iniquity?

Unleſs the Lord had aſſiſted me: my Soul had

ti, aliquando ſapite.

Qui plantavit aurem, non audiet? * aut qui finxit oculum, non conſiderat?

Qui corripit Gentes, non arguet * qui docet hominem ſcientiam.

Dominus ſcit cogitationes hominum, * quoniam vanæ ſunt.

Beatus homo, quem tu erudieris, Domine: * & de lege tua docueris eum.

Ut mitiges ei à diebus malis: * donec fodiatur peccatori fovea.

Quia non repellet Dominus plebem ſuam * & hereditatem ſuam non derelinquet.

Quoaduſque juſtitia convertatur in judicium: * & qui juxta illam omnes qui recto ſunt corde.

Quis conſurget mihi adverſus malignantes? * aut quis ſtabit mecum adverſus operantes iniquitatem.

Niſi quia Dominus adjuvit me: * paulo-

minus

minus habitaſſet in inferno anima mea.

Si dicebam: Motus eſt pes meus: * miſericordia tua, Domine, adjuvabat me.

Secundùm multitudinem dolorum meorum in corde meo, * conſolationes tuæ lætificaverunt animam meam.

Numquid adhæret tibi ſedes iniquitatis: * qui fingis laborem in præcepto:

Captabunt in animam juſti: * & ſanguinem innocentem condemnabunt.

Et factus eſt mihi Dominus in refugium: * & Deus meus in adjutorium ſpei meæ.

Et reddet illis iniquitatem ipſorum: & in malitia eorum diſperdet eos: * diſperdet illos Dominus Deus noſter.

*Ant.* Captabunt in animam juſti: & ſanguinem innocentem condemnabunt.

*V.* Locuti ſunt adverſum me lingua doloſa.

almoſt dwelled in Hell.

If I ſaid: My Foot ſlips: thy Mercy, O Lord, did help me.

According to the Multitude of thy Sorrows in my Heart, thy Comforts have made my Soul joyful.

Does the Seat of Iniquity adhere to thee, who maketh thy Precept laborious?

They will conſpire againſt the Life of the juſt Man: and condemn innocent Blood.

And the Lord became my Refuge: and my God the Support of my Hope.

And he will repay them their Iniquity: and he will deſtroy them in their Malice: the Lord our God will deſtroy them.

*Ant.* They will conſpire againſt the Soul of the juſt Man: and condemn innocent Blood.

*V.* They have ſpoken againſt me with a deceitful Tongue.

*R.* And

*R.* And with Words of Hatred they have encompaſs'd me, and aſſaulted me without Cauſe.

Our Father, *all in ſilence.*

*R.* Et ſermonibus odii circumdederunt me, & expugnaverunt me gratis.

Pater noſter *ſecreto.*

*Out of the Epiſtle of St.* Paul *the Apoſtle to the* Hebrews, *Ch.* 4 *and* 5.

*The Seventh Leſſon.*

LET us haſten to enter into that Reſt: that no Man may fall into the ſame Example of Incredulity. For the Word of God is lively, and effectual, and more piercing than any two-edged Sword: and reaching to the Diviſion of the Soul and the Spirit, of the Joints alſo and the Marrow, and the Diſcerner of the Thoughts and Intentions of the Heart. And there is no Creature inviſible in his Sight: but all Things are naked and open to his Eyes, of whom we are ſpeaking. Having therefore a great High Prieſt, *Jeſus* the Son of God, who has enter'd the Heavens: let

*De Epiſtola beati* Pauli *Apoſtoli ad* Hæbræos, *Cap.* 4 *&* 5.

*Lectio* 7.

FEſtinemus ingredi in illam requiem: ut ne in ipſum quis incidat incredulitatis exemplum, Vivus eſt enim ſermo Dei, & efficax, & penetrabilior omni gladio ancipiti: & pertingens uſque ad diviſionem animæ ac ſpiritus, compagum quoque ac medullarum, & diſcretor cogitationum, & intentionum cordis. Et non eſt ulla creatura inviſibilis in conſpectu ejus: omnia autem nuda & aperta ſunt oculis ejus, ad quem nobis ſermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, *Jeſum* Filium Dei: teneamus confeſſionem

sionem. Non enim habemus Pontificem, qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine, absque peccato.

*R.* Tradiderunt me in manus impiorum, & inter iniquos projecerunt me, & non pepercerunt animæ meæ; congregati sunt adversum me fortes: * Et sicut gigantes steterunt contra me. *V.* Alieni insurrexerunt adversum me, & fortes quæsierunt animam meam. * Et sicut gigantes.

us hold fast the Confession of him, for we have not a High-Priest, that cannot have Compassion on our Infirmities: but one tried in all Things by his Likeness to us except Sin.

*R.* They deliver'd me into the Hands of the Impious, and cast me out amongst the Wicked, and spared not my Life: the Powerful gather'd together against me: * And like Giants they stood against me. *V.* Strangers have risen up against me, and the Mighty have sought my Life. * And like Giants.

*Lectio 8.*

Adeamus ergo cum fiducia ad thronum gratiæ: ut misericordiam consequamur, & gratiam inveniamus in auxilio opportuno. Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona & sacrificia pro peccatis qui

*The Eighth Lesson.*

LET us go therefore with Confidence to the Throne of Grace: that we may obtain Mercy, and find Grace by seasonable Aid. For every High Priest taken from among Men, is appointed for Men in those Things that belong to God that he may offer Gifts and Sacrifices for Sins: who can have Com-

paſſion on thoſe that are ignorant and err: ſince he himſelf is alſo ſurrounded with Infirmity: and therefore he ought to offer for Sins as well for himſelf as for the People.

*R.* The wicked Man betray'd *Jeſus* to the Chief Prieſts and Senators of the People: * But *Peter* follow'd him afar off, to ſee what would be the End.

*V.* And they led him to *Caiphas*, the High Prieſt, where the *Scribes* and *Phariſees* were met together. * But *Peter*.

condolere poſſit iis qui ignorant & errant: quoniam & ipſe circumdatus eſt infirmitate: & propterea debet quemadmodum pro populo, ita etiam & pro ſemetipſo offerre pro peccatis.

*R. Jeſum* tradidit impius ſummis principibus ſacerdotum, & ſenioribus populi * *Petrus* autem ſequebatur eum à longe, ut videret finem. *V.* Adduxerunt autem eum ad *Caipham* principem ſacerdotum, ubi *Scribæ* & *Phariſæi* convenerant. * *Petrus*.

*The Ninth Leſſon.*

NEither does any one take upon him the Honour, but he that is call'd by God, like *Aaron*. So *Chriſt* alſo did not glorify himſelf, that he might be made a High Prieſt: but he that ſaid to him: *Thou art my Son, to day I have begotten thee.* As he ſays alſo in another Place; *Thou art a Prieſt for ever according to the Order of* Melchiſedech.

*Lectio 9.*

NEC quiſquam ſumit ſibi honorem, ſed qui vocatur à Deo, tamquam *Aaron*. Sic & *Chriſtus* non ſemetipſum clarificavit ut Pontifex fieret: ſed qui locutus eſt ad eum: *Filius meus es tu, ego hodie genui te.* Quemadmodum & in alio loco dicit: *Tu es ſacerdos in æternum ſecundum ordinem* Melchiſedech. Qui

in

in diebus carnis ſuæ preces ſupplicationeſque ad eum, qui poſſit illum ſalvum facere à morte, cum clamore valido & lacrymis offerens, exauditus eſt pro ſua reverentia. Et quidem cum eſſet Filius Dei, didicit ex iis quæ paſſus eſt, obedientiam: & conſummatus, factus eſt omnibus obtemperantibus ſibi cauſa ſalutis æternæ, appellatus à Deo Pontifex juxta ordinem *Melchiſedech*.

Who in the Days of his Fleſh offering up with a ſtrong Cry and Tears his Prayers and Supplications to him that could ſave him from Death, was heard for his Reverence. And indeed tho' he was the Son of God, he learn'd Obedience from thoſe Things which he ſuffer'd: and being conſummated, he became to all that obey him the Cauſe of eternal Salvation, being call'd by God a High Prieſt according to the Order of *Melchiſedech*.

*R.* Caligaverunt oculi mei à fletu meo: quia elongatus eſt à me, qui conſolobatur me. Videte omnes populi. * Si eſt dolor ſimilis ſicut dolor meus. *V.* O vos omnes qui tranſitis per viam, attendite & videte, * Si eſt dolor. Caligaverunt.

*R.* My Eyes are darken'd by my Tears: For he is far from me that comforted me. See all People. * If there be Sorrow like to my Sorrow. *V.* O all ye that paſs by this Way, behold and ſee. If there be. My Eyes, *&c. to the* V.

## The LAUDS.

*Ant.* Proprio Filio ſuo non pepercit Deus, ſed pro nobis omnibus tradidit illum.

*Ant.* God ſpared not his own Son, but deliver'd him up for us all.

## PSALM L.

HAVE Mercy on me, *p.* 190

*Ant.* God ſpared not his own Son, but deliver'd him up for us all.

*Ant.* My Spirit is in Anguiſh, my Heart is troubled within me.

MIſerere mei, Deus, *p.* 190.

*Ant.* Proprio Filio ſuo non pepercit Deus, ſed pro nobis omnibus tradidit illum.

*Ant.* Anxiatus eſt ſuper me ſpiritus meus, in me turbatum eſt cor meum.

## PSALM CXLII.

LOrd, hear my Prayer: give Ear to my Petition according to thy Truth: hear me according to thy Juſtice.

And enter not into Judgment with thy Servant: for no Man living ſhall be juſtified in thy Sight.

Becauſe the Enemy has perſecuted my Soul: he has humbled my Life to the Earth.

He has placed me in dark Places like the Dead, and my Spirit is in Anguiſh, my Heart is troubled within me.

I was mindful of For-

DOmine, exaudi orationem meam: auribus percipe obſecrationem meam in veritate tua: * exaudi me in tua juſtitia.

Et non intres in judicium cum ſervo tuo: * quia non juſtificabitur in conſpectu tuo omnis vivens.

Quia perſecutus eſt inimicus animam meam: * humiliavit in terram vitam meam.

Collocavit me in obſcuris ſicut mortuos ſæculi: * & anxiatus eſt ſuper me ſpiritus meus, in me turbatum eſt cor meum.

Memor fui dierum ant-

antiquorum, meditatus ſum in omnibus operibus tuis: * in factis manum tuarum meditabar.

Expandi manus meas ad te: * anima mea ſicut terra ſine aqua tibi.

Velociter exaudi me, Domine: * defecit ſpiritus meus,

Non avertas faciem tuam à me: * & ſimilis ero deſcendentibus in lacum.

Auditam fac mihi mane miſericordiam tuam: * quia in te ſperavi.

Notam fac mihi viam in qua ambulem: * quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi: * doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam: * propter nomen tuum, Domine, viviſicabis me in æquitate tua.

mer Days, I meditated on all thy Works: on the Deeds of thy Hands did I meditate.

I ſtretch'd forth my Hands to thee: my Soul is before thee like Earth without Water.

Hear me quickly, O Lord: my Spirit hath fail'd me.

Turn not away thy Face from me: And I ſhall be like to thoſe that deſcend into the Lake.

Let me hear of thy Mercy in the Morning: becauſe I hope in thee.

Make known to me the Way in which I may walk: for to thee I have lifted up my Soul.

Deliver me from my Enemies, O Lord: to thee I have fled: teach me to do thy Will, for thou art my God.

Thy good Spirit will conduct me into the right Way: for thy Name Sake, O Lord, thou wilt give me Life according to thy Equity.

Thou

Thou wilt bring my Soul out of Tribulation: and in thy Mercy thou wilt deſtroy my Enemies.

And thou wilt deſtroy all that afflict my Soul: becauſe I am thy Servant.

*Ant.* My Spirit is in Anguiſh, my Heart is troubled within me.

*Ant.* One Thief ſaid to the other: We indeed receive what our Actions deſerve; but what has this Man done? Remember me, O Lord, when thou ſhalt come into thy Kingdom.

Educes de tribulatione animam meam: * & in miſericordia tua diſperdes inimicos meos.

Et perdes omnes qui tribulant animam meam: * quoniam ego ſervus tuus ſum.

*Ant.* Anxiatus eſt ſuper me ſpiritus meus, in me turbatum eſt cor meum.

*Ant.* Ait latro ad latronem: Nos quidem digna factis recipimus: hic autem quid fecit: Memento mei, Domine, cum veneris in regnum tuum.

## PSALM, LXII.

O GOD, my God, *p.* 195.

DEUS, Deus meus, *p.* 195.

## PSALM, LXVI.

LET God have Mercy, *p.* 197.

DEUS, miſereatur, *p.* 197.

*Ant.* One Thief ſaid to the other: We indeed receive what our Actions deſerve; but what has this Man done? Remember me, O Lord, when thou ſhalt come into thy Kingdom.

*Ant.* Ait latro ad latronem: Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, cum veneris in regnum tuum.

*Ant.*

*Ant.* Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

*Canticum* Habacuc, *Cap.* 3.

DOMINE, audivi auditionem tuam, * & timui.

Domine, opus tuum: * in medio annorum vivifica illud.

In medio annorum notum facies: cum iratus fueris, misericordiæ recordaberis.

Deus ab austro veniet, * & sanctus de monte *Pharan*.

Operuit cælos gloria ejus: * & laudis ejus plena est terra.

Splendor ejus ut lux erit: * cornua in manibus ejus.

Ibi abscondita est fortitudo ejus: * ante faciem ejus ibit mors:

Et egredietur diabolus ante pedes ejus. * Stetit, & mensus est terram.

Aspexit & dissolvit

*Ant.* When my Soul shall be in Trouble, O Lord, thou wilt be mindful of thy Mercy.

*The Canticle of* Habukuk, *Chap.* 3.

LORD, I heard what thou madest me hear, and I was afraid.

Lord, perfect thy Work in the Middle of Time.

In the Middle of Time thou wilt make it known when thou art angry, thou wilt remember Mercy.

God will come from the South, and the Holy One from Mount *Pharan*

His Glory has covered the Heavens: and the Earth is full of his Praise.

His Brightness will be like the Light: Strength will be in his Hands:

There his Strength is hid: Death will go before his Face:

And the Devil will go out before his Feet. He stood and measured the Earth.

He looked on the Gentiles

tiles and diſſolved them: and the Mountains of the World were broken in pieces.

The Hills of the World were bow'd down under the Steps of his Eternity.

For our Iniquity I ſaw the Tents of *Ethiopia*: the Skins of the Land of *Madian* ſhall be diſturbed,

Was thy Anger againſt the Rivers, O Lord? or was thy Fury againſt the Rivers? or was thy Indignation againſt the Sea?

Thou that wilt mount thy Horſes; and whoſe Chariots are Salvation.

Thou wilt certainly take up the Bow, *to fulfil* the Oaths which thou haſt made to the Tribes:

Thou wilt cut the Rivers of the Earth: the Mountains ſaw thee and trembled: the Gulph of Waters paſſed away.

The Depth uttered its Voice: the Height lifted up its Hands.

The Sun and the Moon ſtood ſtill in their Orb, at the Light of thy Arrows they ſhall go on by

Gentes: * & contriti ſunt montes ſæculi.

Incurvati ſunt colles mundi * ab itineribus æternitatis ejus.

Pro iniquitate vidi tentoria *Ethiopiæ*: * turbabuntur pelles terræ *Madian*.

Numquid in fluminibus iratus es, Domine? * aut in fluminibus furor tuus? vel in mari indignatio tua?

Qui aſcendes ſuper equos tuos: * & quadrigæ tuæ ſalvatio.

Suſcitans ſuſcitabis arcum tuum, * juramenta tribubus quæ locutus es.

Fluvios ſcindes terræ: viderunt te & doluerunt montes: * gurges aquarum tranſiit.

Dedit abyſſus vocem ſuam: * altitudo manus ſuas levavit.

Sol & luna ſteterunt in habitaculo ſuo, * in luce ſagittarum tuarum ibunt in ſplendore fulgurantis

fulgurantis haſtæ tuæ.

In fremitu conculcabis terram: * & in furore obſtupefacies Gentes.

Egreſſus es in ſalutem populi tui, * in ſalutem cum *Chriſto* tuo.

Percuſſiſti caput de domo impii: * denudaſti fundamentum ejus uſque ad collum.

Maledixiſti ſceptris ejus, capiti bellatorum ejus, * venientibus ut turbo ad diſpergendum me.

Exultatio eorum * ſicut ejus, qui devorat pauperem in abſcondito.

Viam feciſti in mari equis tuis, * in luto aquarum multarum.

Audivi, & conturbatus eſt venter meus: * à voce contremuerunt labia mea.

Ingrediatur putredo in oſſibus meis, * & ſubter me ſcateat.

Ut requieſcam in

the Brightneſs of thy flaſhing Spear.

In thy Rage thou wilt tread down the Earth: and in thy Fury thou wilt aſtoniſh the Gentiles.

Thou didſt go forth for the Safety of thy People, for its Safety with thy *Chriſt*.

Thou didſt ſtrike the Chief out of the impious Man's Houſe: thou didſt lay open its Foundation even to the Neck.

Thou didſt curſe his Sceptre, the head of his Warriors thoſe that came like a Whirlwind to deſtroy me.

Their Rejoicing was like his, that devours a poor Man privately.

Thou madeſt a Way in the Sea for thy Horſes, thro' the mud of many Waters.

I heard, and my Bowels were diſturbed; my Lips trembled at thy Voice.

Let Rottenneſs enter my Bones, and increaſe within me.

That I may reſt in the

Day of Tribulation: that I may go up to our girded People.

For the Fig-tree ſhall not flouriſh: and there ſhall be no Bud on the Vines.

The Fruit of the Olive-tree ſhall fail: and the Fields ſhall not yield any Food.

The Cattle ſhall be cut off from the Fold: and there ſhall be no Herd in the Stalls.

But I will rejoice in the Lord: and I will leap for Joy in God my *Jeſus*.

The Lord God is my Strength: and he will make my Feet like thoſe of Harts.

And the Conqueror will lead me to my high Places ſinging Pſalms.

*Ant.* When my Soul ſhall be in Trouble, O Lord thou wilt be mindful of thy Mercy.

*Ant.* Remember me, O Lord, when thou ſhalt come into thy Kingdom.

die tribulationis: * ut aſcendam ad populum accinctum noſtrum.

Ficus enim non florebit: * & non erit germen in vineis.

Mentietur opus olivæ: * & arva non afferent cibum.

Abſcindetur de ovili pecus; * & non erit armentum in præſepibus.

Ego autem in Domino guadebo: * & exultabo in Deo *Jeſu* meo.

Deus Dominus fortitudo mea: * & ponet pedes meos quaſi cervorum.

Et ſuper excelſa mea deducet me victor * in pſalmis canentem.

*Ant.* Cum conturbata fuerit anima mea, Domine, miſericordiæ memor eris.

*Ant.* Memento mei, Domine, cum veneris in regnum tuum.

PSALM

## PSALM CXLVIII.

LAudate Dominum de cælis, *p.* 201.

PRAISE the Lord from the Heavens, *p.* 201.

## PSALM CXLIX.

CAntate Domino, *p.* 203.

SING to the Lord, *p.* 203.

## PSALM CL.

LAUDATE Dominum in ſanctis ejus, * *p* 204.

PRAISE the Lord in his Sanctuary, *p.* 204.

*Ant.* Memento mei, Domine, cum veneris in regnum tuum.

*Ant.* Remember me, O Lord, when thou ſhalt come into thy Kingdom.

*V.* Collocavit me in obſcuris.

*V.* He has placed me in obſcure Places.

*R.* Sicut mortuos ſæculi.

*R.* Like the Dead of the World.

*Ant.* Poſuerunt ſuper caput ejus cauſam ipſius ſcriptam: *Jeſus Nazarenus*, Rex *Judæorum.*

*Ant.* They put over his Head the Cauſe of his Death, written thus: *Jeſus of Nazareth*, King of the *Jews.*

*Canticum* Zachariæ, *Luc.* 1.

*The Canticle of* Zachary, *Luc.* 1.

BENEDICTUS, *p.* 205.

BLESSED be the Lord, *p.* 205.

*Ant.* Poſuerunt ſuper caput ejus cauſam ipſius ſcriptam: *Jeſus Nazarenus* Rex *Judæorum.*

*Ant.* They put over his Head the Cauſe of his Death, written thus: *Jeſus* of *Nazareth*, King of the *Jews.*

*V.* Chriſt became obedient for us unto Death: even the Death of the Croſs.

*V.* Chriſtus factus eſt pro nobis obediens uſque ad mortem: mortem autem crucis.

*Then is ſaid* Pater noſter; *with the reſt, as* p. 207.

# THE

# Maſs for Good Friday.

*The Prieſt and his Miniſters in black Veſtments go to the Altar without Lights and Incenſe, and proſtrate themſelves before it; while the Acolyths cover it with one Linen Cloth. Then the Prieſt with his Miniſters goes up to the Altar, and a Reader reads the following Prophecy:*

*Oſee.* 6.

THUS ſays the Lord: In their Tribulation they will riſe up early *to come* to me. Come, and let us return to the Lord: becauſe he has taken, and will heal us; he will ſtrike, and cure us. He will revive us after two Days: in the third Day he will ariſe us up, and

*Oſeæ.* 6.

HÆC dicit Dominus: In tribulatione ſua mane conſurgent ad me. Venite, revertamur ad Dominum: quia ipſe cepit & ſanabit nos: percutiet & curabit nos. Vivificabit nos poſt duos dies: in die tertia ſuſcitabit nos, & vive-

mus


The Crucifixion

mus in conſpectu ejus. Sciemus, ſequemurque ut cognoſcamus Dominum. Quaſi diluculum præparatus eſt egreſſus ejus: & veniet quaſi imber nobis temporaneus & ſerotinus terræ. Quid faciam tibi, *Ephraim?* Quid faciam tibi *Juda?* Miſericordia veſtra quaſi nubes matutina; & quaſi nos mane pertranſiens. Propter hoc dolavi in Prophetis, & occidi eos in verbis oris mei: & judicia tua quaſi lux egredientur. Quia miſericordiam volui, & non ſacrificium; & ſcientiam Dei, pluſquam holocauſta.

we ſhall live in his Sight. We ſhall know, and follow on to know the Lord. His going forth is prepared like the Morning-Light, and he will come to us as a timely and Evening Shower to the Earth. What ſhall I do to thee, O *Ephraim?* What ſhall I do to thee, O *Juda?* Your Mercy is like a Morning Cloud; and like the Dew going off in the Morning, Therefore I have hew'd them by the Prophets, I have kill'd them by the Words of my Mouth: and thy Judgments ſhall go forth as the Light. For I deſired Mercy, and not Sacrifice, and the Knowledge of God more than Holocauſts.

*Tractus.* Domine, audivi auditum tuum & timui: conſideravi opera tua, & expavi. *V.* In medio duorum animalium innoteſcéris: dum appropinquaverint anni, cognoſcéris: dum advenerit tempus, oſtendéris. *V.* In eo dum conturbata

*The Tract.* Lord, I heard that thou madeſt me hear, and I was afraid: I conſider'd thy Works, and trembled. *V.* Thou wilt appear between two animals: when thy Years ſhall be accompliſh'd thou wilt make thyſelf known: when the Time ſhall

come,

come, thou wilt be manifeſted. *V.* When my Soul ſhall be in Trouble, thou wilt remember thy Mercy, even in thy Wrath. *V.* God will come from *Libanus*, and the Holy One from the ſhady and dark Mountain. *V.* His Majeſty overſpread the Heavens: and the Earth is full of Praiſe.

ſuerit anima mea, in ira miſericordiæ memor eris. *V.* Deus à *Libano* veniet, & Sanctus de monte umbroſo & condenſo. *V.* Operuit cælos majeſtas ejus: & laudis ejus plena eſt terra.

Let us pray. Oremus.

Let us bend our Knees. Flectamus genua.
Riſe up. Levate.

## The PRAYER.

O God, from whom *Judas* received the Puniſhment of his Sin, and the Thief the Reward of his Confeſſion: grant us the Effect of thy Mercy; that as our Lord *Jeſus Chriſt* in his Paſſion beſtow'd on each a different Recompence of his Merits; ſo having deſtroy'd the old Man in us, he may give us the Grace of his Reſurrection. Who lives, &c.

DEUS, à quo & *Judas* reatus ſui pœnam, & confeſſionis ſuæ latro præmium ſumpſit: concede nobis tuæ propitiationis effectum: ut ſicut in Paſſione ſua *Jeſus Chriſtus* Dominus noſter diverſa utriſque intulit ſtipendia meritorum ita, nobis ablato vetuſtatis errore, reſurrectionis ſuæ gratiam largiatur. Qui tecum vivit & regnat in unitate, &c.

*The*

*The following Leſſon is ſung by the Sub-deacon.*

*Exod.* 12.

IN diebus illis: Dixit Dominus ad *Moyſen* & *Aaron* in terra *Egypti:* Menſis iſte vobis principium menſium: primus erit in menſibus anni. Loquimini ad univerſum cœtum filiorum *Iſrael*, & dicite eis; Decima die menſis hujus tollat unuſquiſque agnum per familias & domos ſuas. Sin autem minor ed numerus, ut ſufficire poſſit ad veſcendum Agnum, aſſumet vicinum ſuum qui conjunctus eſt domui ſuæ: juxta numerum animarum, quæ ſufficire poſſunt ad eſum agni. Erit autem agnus abſque macula, maſculus, anniculus: juxta quem ritum, tolletis & hœdum. Et ſervabitis eum uſque ad quartamdecimam diem menſis hujus, immolabitque eum univerſa multido filiorum *Iſrael* ad veſperam. Et ſument de ſanguine ejus, ac ponent

*Exod.* 12.

IN thoſe Days: The Lord ſaid to *Moſes* and *Aaron* in the Land of *Egypt:* This Month ſhall be the Beginning of your Months: it ſhall be the Firſt in the Months of the Year. Speak to the whole Aſſembly of the Children of *Iſrael*, and ſay to them: The tenth Day of this Month let every Man take a Lamb according to their Families and Houſes. But if the Number be leſs than may ſuffice to eat the Lamb, he ſhall take with him his Neighbour that is next to his Houſe, according to the Number of Souls that may ſuffice to eat the Lamb, And it ſhall be a Lamb without Spot, a Male of a Year old: according to which Rite ye ſhall alſo take a Kid. And ye ſhall keep him until the fourteenth Day of this Month: and the whole Multitude of the Children of *Iſrael* ſhall ſacrifice him in the Even-

Evening: and they ſhall take ſome of his Blood, and put it on both the Poſts and on the upper Door-Poſt of the Houſes, in which they ſhall eat him. And they ſhall eat the Fleſh that Night roaſted at the Fire, and unleaven'd Bread, with wild Lettices. Ye ſhall not eat any of it raw, nor boiled in Water, but only roaſted at the Fire. Ye ſhall eat up the Head with its Feet and Entrails. Neither ſhall any of it remain till Morning. If there ſhall be any Thing left, ye ſhall burn it in the Fire. And thus ye ſhall eat it: Ye ſhall gird your Reins and have Shoes on your Feet, holding Staves in your Hands: and ye ſhall eat haſtily. For it is the *Phaſe* (that is, the Paſſage) of the Lord.

ſuper utrumque poſte & in ſuperliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa aſſas igni, & azymos panes, cum lactucis agreſtibus. Non comedetis ex eo crudum quid, nec coctum aqua, ſed tantum aſſum igni. Caput cum pedibus ejus & inteſtinis vorabitis: & os ejus non confringetis: nec remanebit ex eo quidquam uſque mane. Si quid reſiduum fuerit igne comburetis. Sic autem comedetis illum: renes veſtros accingetis & calceamenta habebitis in pedibus, tenentes baculos in manibus: & comedetis feſtinanter. Eſt enim *Phaſe* (id eſt, tranſitus) Domini.

*The Tract.* Reſcue me, O Lord, from the Wicked Man: from the unjuſt Man deliver me. *V.* They that continue Miſchief in their Hearts, made war againſt me all

*Tractus.* Eripe me, Domine, ab homine malo: à viro iniquo libera me. *V.* Qui cogitaverunt malitias in corde tota die conſtituebant prælia. *V.*

Acuerunt

cuerunt linguas ſuas ſicut ſerpentis: venenum aſpidum ſub labiis eorum. *V.* Cuſtodi me, Domine, de manu peccatoris: & ab hominibus iniquis libera me. *V.* Qui cogitáverunt ſupplantare greſſus meos: abſconderunt ſuperbi laqueum mihi. *V.* Et funes axtenderunt in laqueum pedibus meis: juxta iter ſcandalum poſuerunt mihi. *V.* Dixi Domino; Deus meus es tu: exaudi, Domine, vocem orationis meæ. *V.* Domine, Domine, virtus ſalutis meæ, obumbraſti caput meum in die belli. *V.* Ne tradas me á deſiderio meo peccatori; cogitaverunt adverſum me, ne derelinquas me, ne unquam exaltentur. *V.* Caput circuitus eorum: labor labiorum ipſorum operiet eos. *V.* Verumtamen Juſti confitebuntur nomini tuo; & habitabunt recti cum vultu tuo.

the Day. *V.* They ſharpened their Tongues like that of a Serpent: The Venom of Aſps is under their Lips. *V.* Keep me, O Lord, out of the Sinner's Hands; and from unjuſt Men deliver me. *V.* Who have deſign'd to ſupplant my Steps: the Proud have laid a hidden Snare for me. *V.* And they have ſtretched out Ropes for a Snare for my Feet: they have laid a Stumbling-block for me near the Way. *V.* I ſaid to the Lord thou art my God: hear O Lord, the Voice of my Prayer. *V.* O Lord, O Lord, the Strength of my Salvation, thou haſt overſhadow'd my Head in the Day of Battle. *V.* Deliver me not to the Sinner againſt my Deſire: they have form'd Deſigns againſt me: forſake me not, that they may never be exalted. *V.* The Chief of thoſe that are round me: the Works of their Lips will overwhelm them. *V.* But the Juſt ſhall praiſe thy Name: and

the Righteous ſhall dwell in thy Preſence.

*The Paſſion of our Lord* Jeſus Chriſt *according to St.* John, Chap. 18.

AT that Time: *Jeſus* went out with his Diſciples beyond the Torrent *Cedron*, where there was a Garden, into which he and his Diſciples enter'd. And *Judas* alſo, that betray'd him knew the Place, becauſe *Jeſus* had often gone thither with his Diſciples. *Judas* therefore having taken a Company of Soldiers and Officers from the Chief Prieſts and *Phariſees*, came thither with Lanthorns, Torches and Arms. Wherefore *Jeſus* knowing all Things that were to come concerning him, went up and ſaid to them: Whom ſeek ye? They anſwer'd him: *Jeſus* of *Nazareth*. *Jeſus* ſaid to them: I am He. And *Judas*, that betray'd him, ſtood alſo with them. As therefore he ſaid them, I am He, they went backward and

*Paſſio Domini noſtri* Jeſu Chriſti *ſecundum* Joannem, *Cap.* 18.

IN illo tempore: Egreſſus eſt *Jeſus* cum Diſcipulis ſuis trans torrentem *Cedron*, ubi erat hortus: in quem introivit ipſe, & Diſcipuli ejus. Sciebat autem & *Judas*, qui tradebat eum, locum, quia frequenter *Jeſus* convenerat illuc cum Diſcipulis ſuis. *Judas* ergo cum accepiſſet cohortem, & à Pontificibus & *Phariſæis* miniſtros: venit illuc cum laternis & facibus, & armis. *Jeſus* itaque ſciens omnia, quæ ventura erant ſuper ſe, proceſſit. & dixit eis: Quem quæritis? Reſponderunt ei: *Jeſum Nazarenum*. Dixit eis *Jeſus*: Ego ſum. Stabat autem & *Judas*, qui tradebat eum, cum ipſis. Ut ergo dixit eis, Ego ſum, abierunt retrorſum, & ceciderunt in terram. Iterum ergo

inter

interrogavit eos: Quem quæritis? Illi autem dixerunt: *Jesum Nazarenum.* Respondit *Jesus:* Dixi vobis, quia ego sum. Si ergo me quæritis, sinite hos abire. Ut impleretur sermo, quem dixit: quia quos dedisti mihi, non perdidi ex eis quemquam. *Simon* ergo *Petrus* habens gladium, eduxit eum, & percussit Pontificis servum, & abscidit auriculam ejus dexteram. Erat autem nomen servo *Malchus.* Dixit ergo *Jesus Petro:* Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non vis ut bibam illum? Cohors ergo & tribunus, & ministri *Judæorum* comprehenderunt *Jesum,* & ligaverunt eum, & adduxerunt eum ad *Annam* primùm: erat enim socer *Caipha,* qui erat Pontifex anni illius. Erat enim *Caiphas* qui consilium dederat *Judæis,* quia expedit unum hominem mori pro populo. Sequebatur

fell to the Ground. He then ask'd them again? Whom seek ye? And they said, *Jesus* of *Nazareth. Jesus* answer'd: I have told you, that I am He. If then ye seek me, let these go away. That the Word he said, might be fulfill'd: I have not lost any of those thou hast given me. Then *Simon Peter* having a Sword, drew it, and struck the High Priest's Servant, and cut off his right Ear. And the Name of the Servant was *Malchus.* But *Jesus* said to *Peter:* Put up thy Sword into the Scabbard. Must not I drink the Cup, which my Father has given me? Then the Company of Soldiers and the Tribune, and the Officers of the *Jews,* apprehended *Jesus,* and bound him: and they carried him to *Annas* first: for he was Father-in-Law to *Caiphas,* that was the High Priest of that Year. And *Caiphas* was he that had given that Counsel to the *Jews,*

that it was expedient that one Man ſhould die for the People. And *Simon Peter* and another Diſciple followed *Jeſus*. And that Diſciple was known to the High-Prieſt, and he went in with *Jeſus* into the Court of the High Prieſt. But *Peter* ſtood without at the Door. The other Diſciple therefore, that was known to the High-Prieſt, went out and ſpoke to the Portreſs and brought in *Peter*. Then the Maid that was Portreſs ſays to *Peter*: Art not thou alſo one of that Man's Diſciples? He ſays, I am not. And the Servants and the Officers ſtood at the Fire, becauſe it was cold, and warmed themſelves. And *Peter* alſo was ſtanding with them and warming himſelf. And the High Prieſt aſked *Jeſus* concerning his Diſciples, and concerning his Doctrine. *Jeſus* anſwered him: I have ſpoken publickly to the World: I have taught always in the Synagogue

autem *Jeſum Simon Petrus*, & alius Diſcipulus. Diſcipulus autem ille erat notus Pontifici, & introivit cum *Jeſu* in atrium Pontificis. *Petrus* autem ſtabat ad oſtium foris. Exivit ergo Diſcipulus ille, qui erat notus Pontifici: & dixit oſtiariæ, & introduxit *Petrum*. Dixit ergo *Petro* ancilla oſtiaria: Numquid & tu ex Diſcipulis es hominis illius? Dicit ille, Non ſum. Stabant autem ſervi & miniſtri ad prunas, quia frigus erat, & calefaciebant ſe. Erat autem cum eis & *Petrus* ſtans, & calefaciens ſe. Pontifex ergo interrogavit *Jeſum* de Diſcipulis ſuis, & de doctrina ejus. Reſpondit ei *Jeſus*: Ego palam locutus ſum mundo: Ego ſemper docui in Synagoga, & in templo quo omnes *Judæi* conveniunt, & in occulto locutus ſum nihil. Quid me interrogas: Interroga eas qui audierunt quid locutus

cutus ſum ipſis: Ecce hi ſciunt quæ dixerim ego. Hæc autem cum dixiſſet, unus aſſiſtens miniſtrorum dedit alapam *Jeſu*, dicens: Sic reſpondes Pontifici? Reſpondit ei *Jeſus*: Si male locutus ſum, teſtimonium perhibe de malo: Si autem bene quid me cædis? Et miſit eum *Annas* ligatum ad *Caipham* Pontificem. Erat autem *Simon Petrus* ſtans, & caleſaciens ſe. Dixerunt ergo ei; Numquid & tu ex Diſcipulis ejus es? Negavit ille & dixit: Non ſum. Dicit ei unus ex ſervis Pontificis cognatus ejus cujus abſcidit *Petrus* auriculam; Nonne ego te vidi in horto cum illo? Iterum ergo negavit *Petrus*: & ſtatim gallus cantavit. Adducunt ergo *Jeſum* à *Caipha* in prætorium. Erat autem mane: & ipſi non introierunt in prætorium, ut non contaminarentur, ſed ut manducarent Paſ-

and in the Temple where all the *Jews* meet together, and I have ſpoken nothing in private. Why doſt thou aſk me? Aſk thoſe that heard what I have ſpoken to them: behold theſe know what I have ſaid. But when he had ſaid theſe Things, one of the Officers, that ſtood by, gave *Jeſus* a Blow, ſaying: Doſt thou anſwer the High Prieſt ſo? *Jeſus* anſwer'd him: If I have ſpoken ill, give Teſtimony of the Evil: but if well, why doſt thou ſtrike me? And *Annas* ſent him bound to *Caiphas* the High Prieſt. And *Simon Peter* was ſtanding, and warming himſelf. They ſaid therefore to him: Art not thou alſo one of his Diſciples? he denied it, and ſaid: I am not. One of the Servants of the High-Prieſt, a Kinſman of him whoſe Ear *Peter* had cut off, ſays to him; Did not I ſee thee in the Garden with him? *Peter* then denied it again, and preſently the Cock crew.

They

They therefore bring *Jeſus* from *Caiphas* to the Preſident's Houſe. And it was Morning: and they went not into the Houſe that they might not be defiled, but might eat the Paſſover. Therefore *Pilate* went out to them without Doors, and ſaid: What Accuſation do ye bring againſt this Man? They anſwered and ſaid to him: If he were not a Malefactor, we would not have delivered him up to thee. *Pilate* therefore ſaid to them: Take him yourſelves, and judge him according to your Law. The *Jews* therefore ſaid to him: It is not permitted us to put any Man to death. That the Word of *Jeſus* might be fulfill'd which he ſaid, ſignifying what Death he was to die. *Pilate* therefore went into the Houſe again, and he call'd *Jeſus* and ſaid to him: Art thou the King of the *Jews*? *Jeſus* anſwer'd: Doſt thou ſay this of thyſelf, or have others told it thee of me? *Pilate* anſwered: Am I a cha. Exivit ergo *Pilatus* ad eos foras, & dixit: Quam accuſationem affertis adverſus hominem hunc? Reſponderunt & dixerunt ei: Si non eſſet hic Malefactor, non tibi tradidiſſemus eum: Dixit ergo eis *Pilatus*: Accipite eum vos, & ſecundum legem veſtram judicate eum. Dixerunt ergo ei *Judæi*: Nobis non licet interficere quemquam. Ut ſermo *Jeſu* impleretur, quem dixit, ſignificans qua morte eſſet moriturus. Introivit ergo iterum in prætorium *Pilatus*, & vocavit *Jeſum*, & dixit ei: Tu es Rex *Judæorum*? Reſpondit *Jeſus*: A temetipſo hoc dicis, an alii dixerunt tibi de me? Reſpondit *Pilatus*: Numquid ego *Judæus* ſum? Gens tua, & Pontifices tradiderunt te mihi. Quid feciſti? Reſpondit *Jeſus*: Regnum meum non eſt de hoc mundo. Si ex hoc mundo eſſet regnum

regnum meum, miniſtri mei utique decertarent, ut non traderer *Judæis*. Nunc autem regnum meum non eſt hinc. Dixit itaque ei *Pilatus*: Ergo Rex es tu? Reſpondit *Jeſus*: Tu dicis: quia Rex ſum ego. Ego in hoc natus ſum, & ad hoc veni in mundum, ut teſtimonium perhibeam veritati. Omnis qui eſt ex veritate, audit vocem meam. Dicit ei *Pilatus*: Quid eſt veritas? Et cum hoc dixeſſet, iterum exivit ad *Judæos*, & dixit eis: Ego nullam invenio in eo cauſam, Eſt autem conſuetudo vobis, ut unum dimittam vobis in Paſcha. Vultis ergo dimittam vobis Regem *Judæorum*? Clamaverunt ergo rurſum omnes, dicentes: Non hunc, ſed *Barabbam*. Erat autem *Barabbas* latro. Tunc ergo apprehendit *Pilatus Jeſum*, & flagellavit. Et milites plectentes coronam de ſpinis, im-

*Jew*? Thy Nation and the Chief Prieſts have deliver'd thee up to me? What haſt thou done? *Jeſus* anſwer'd: My Kingdom is not of this World. If my Kingdom were of this World, my People would certainly fight, that I ſhould not be deliver'd up to the *Jews*: but now my Kingdom is not from hence. *Pilate* therefore ſaid to him: Art thou a King then? *Jeſus* anſwer'd: Thou ſay'ſt that I am a King. For this was I born, and for this I came into the World. That I might give Teſtimony of the Truth: every one that belongs to the Truth hears my Voice. *Pilate* ſays to him: what is Truth? And when he had ſaid this, he went out again to the *Jews*, and ſays to them: I find no Cauſe *of Condemnation* in him, But you have a Cuſtom, that I ſhould releaſe one to you at the Paſſover. Will ye therefore have me releaſe to you the King of the *Jews*? But they all cried

cried out again, ſaying: Not him, but *Barabbas*, And *Barabbas* was a Thief. Then *Pilate* took *Jeſus* and ſcourged him. And the Soldiers wreathing a Crown of Thorns, put it on his Head: and they put about him a purple Garment. And they came to him and ſaid: Hail King of the *Jews:* and they gave him Blows, *Pilate* therefore went out again, and ſays to them: Behold I bring him out to you, that ye may know, that I find in him no Cauſe of *Condemnation*. *Jeſus* therefore went out wearing the Crown of Thorns and the purple Garment. And he ſays to them: Behold the Man: when the Chief Prieſts and their Officers ſaw him, they cried out ſaying: Crucify him, crucify him. *Pilate* ſays to them; Take him yourſelves, and crucify him: for I find in him no Cauſe of *Condemnation*, the *Jews* anſwer'd him: We have a Law, and according to the Law

poſuerunt capiti ejus; & veſte purpurea circumdederunt eum. Et veniebant ad eum, & dicebant: ave Rex *Judæorum*. Et dabant ei alapas. Exivit iterum *Pilatus* foras, & dicit eis, Ecce adduco eum vobis foras, ut cognoſcatis quia nullam invenio in eo cauſam. Exivit ergo *Jeſus* portans coronam ſpineam & purpureum veſtimentum: Et dicit eis: Ecce Homo. Cum ergo vidiſſent eum Pontifices & miniſtri clamabant, dicentes: Crucifige, crucifige eum: Dicit eis *Pilatus*: Accipite eum vos, & crucifigite: Ego enim non invenio in eo cauſam. Reſponderunt ei *Judæi:* Nos legem habemus, & ſecundùm legem debet mori: quia Filium Dei ſe fecit. Cum ergo audiſſet *Pilatus* hunc ſermonem, magis timuit. Et ingreſſus eſt in prætorium iterum: & dicit ad *Jeſum:* Unde es tu? *Jeſus*

*Jesus* autem responsum non dedit ei. Dicit ergo ei *Pilatus*: Mihi non loqueris? Nescis, quia potestatem habeo crucifigere te, & potestatem habeo dimittere te? Respondit *Jesus*; Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet. Et exinde quærebat *Pilatus* dimittere eum. *Judæi* autem clamabant, dicentes: Si hunc dimittis, non es amicus *Cæsaris*. Omnis enim qui se regem facit, contradicit *Cæsari*. *Pilatus* autem cum audisset hos sermones, adduxit, foras *Jesum*, & sedit pro tribunali in loco qui dicitur *Lithostrotos*, Hebraice autem *Gabbatha*. Erat autem parasceve paschæ, hora, quasi sexta. Et dicit *Judæis*: Ecce Rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum: Dicit eis *Pi-*

he ought to die, because he has made himself the Son of God. When *Pilate* therefore had heard that Saying, he was more afraid. And he went again into his House, and said to *Jesus*: From whence art thou? But *Jesus* gave him no Answer. *Pilate* therefore says to him: Dost thou not speak to me? Dost thou not know, that I have Power to crucify thee, and that I have Power to release thee? *Jesus* answer'd: Thou wouldst not have any Power against me, unless it were given thee from above. Therefore he that deliver'd me to thee, is guilty of a greater Sin. And from that Time *Pilate* sought how to release him. But the *Jews* cried out, saying: If thou release this Man, thou art not a Friend to *Cæsar*. For every one that makes himself a King, speaks against *Cæsar*. *Pilate* therefore, when he had heard these Words, brought out *Jesus*, and

he ſat in the Tribunal, in the Place that is called *Lithoſtrotos*, and in Hebrew *Gabbatha*. And it was the Preparation-day of the Paſſover, about the ſixth Hour, and he ſays to the *Jews*: Behold your King. But they cried out: Away with him, away with him, crucify him. *Pilate* ſays to them: Shall I crucify your King? The Chief Prieſts anſwer'd: We have no King but *Cæſar*. Then he deliver'd him to them to be crucified. And thy took *Jeſus*, and carried him out. And bearing his own Croſs, he went out to that Place that is called the Place of *Calvary* and in Hebrew *Golgotha*: where they crucified him, and with him two others, one on one Side, and one on the other, and *Jeſus* in the Middle. And *Pilate* wrote an Inſcription alſo: and he put it on the Croſs. And there was written: *Jeſus* of *Nazareth*, the King of the *Jews*. Many of the *Jews* therefore read

*latus*: Regem veſtrum crucifigam? Reſponderunt pontifices: Non habemus regem niſi *Cæſarem*. Tunc ergo tradidit eis illum ut crucifigeretur. Suſceperunt autem *Jeſum*, & eduxerunt, Et bajulans ſibi crucem exivit in eum qui dicitur *Calvariæ* locum, Hebraice autem *Golgotha*: ubi crucifixerent eum, & cum eo alios duos, hinc, & hinc, medium autem *Jeſum*. Scripſit autem & titulum *Pilatus*: & poſuit ſuper crucem. Erat autem ſcriptum: *Jeſus Nazarenus* Rex *Judæorum*. Hunc ergo titulum multi *Judæorum* legerunt, quia prope civitatem erat locus, ubi crucifixus eſt *Jeſus*, Et erat ſcriptum Hebraice, Græce & Latine. Dicebant ergo *Pilato* Pontifices *Judæorum*: Noli ſcribere, Rex *Judæorum*: Sed quia ipſe dixit, Rex ſum *Judæorum*: reſpondit *Pilatus*: Quod

Quod ſcripſi, ſcripſi. Milites ergo cum crucifixiſſent eum, acceperunt veſtimenta ejus (& fecerunt quatuor partes, unicuique militi partem) & tunicam. Erat autem tunica inconſutilis, deſuper contexta per totum. Dixerunt ergo ad invicem: Non ſcindamus eam, ſed ſortiamur de illa cujus ſit. Ut Scriptura impleretur, dicens: Partiti ſunt veſtimenta mea ſibi: & in veſtem meam miſerunt ſortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem *Jeſu* matris ejus *Maria Cleophæ*, & *Maria Magdalene*. Cum vidiſſet ergo *Jeſus* matrem, & diſcipulum, ſtantem quem diligebat, dicit matri ſuæ Mulier, ecce filius tuus. Deinde dicit diſcipulo: Ecce mater tua. Et ex illa hora accepit eam diſcipulus in ſuam. Poſtea ſciens *Jeſus*, quia omnia

this Inſcription: becauſe the place, where *Jeſus* was crucified, was nigh to the City. And it was written in Hebrew, Greek, and Latin; The Chief Prieſts of the *Jews* ſaid therefore to *Pilate*: Write not, the King of the *Jews*, but that he ſaid I am the King of the *Jews*. *Pilate* anſwered, What I have written, I have written. The Soldiers therefore, when they had crucified him, took his Garments, (and a Part for each Soldier) and his coat. And the Coat was without Seam, woven from the Top throughout. They ſaid therefore to one another: Let us not cut it, but caſt Lots for it, whoſe it ſhall be. That the Scripture might be fulfill'd, that ſays: They divided my Garments among themſelves: and caſt Lots for my Coat. And the Soldiers did theſe thing. And there ſtood by the Croſs of *Jeſus* his Mother, and his Mother's Siſter *Mary* of *Cleophas*,

and *Mary Magdalen*. When therefore *Jeſus* had ſeen his Mother, and the Diſciple, whom he loved, ſtanding there, he ſays to his Mother: Woman, behold thy Son. Then he ſays to the Diſciple: Behold thy Mother. And from that Hour the Diſciple took her to his own Home. After this, *Jeſus* knowing that all things were accompliſhed: that the Scripture might be fulfill'd, he ſaid: I thirſt. And a veſſel ſtood there full of Vinegar. And they putting a Sponge full of Vinegar about a Stick of Hyſſop, offer'd it to his Mouth. *Jeſus* therefore, when he had taken the Vinegar, ſaid: It is conſummated. And bowing his Head, he gave up the Ghoſt.

conſummata ſunt: ut conſummaretur Scriptura, dixit: Sitio. Vas ergo erat poſitum aceto plenum. Illi autem ſpongiam plenam aceto, hyſſopo circumponentes, obtulerunt ori ejus. Cum ergo accepiſſet *Jeſus* acetum, dixit: Conſummatum eſt. Et inclinato capite, tradidit ſpiritum.

*Here all kneel, and pauſe a little, to meditate on the Redemption of Mankind.*

THE *Jews* therefore (becauſe it was the Preparation Day) that the Bodies might not remain on the Croſs on the Sabbath (for that was the

JUDÆI ergo (quoniam paraſceve erat) ut non remanerent in cruce corpora Sabbato (erat enim magnus dies ille Sabbati) rogaverunt

*Pilatum*

*Pilatum* ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites; & primi quidem fregerunt crura, & alterius qui crucifixus eſt cum eo. Ad *Jeſum* autem cum venirent, & viderunt eum jam mortuum, non fregerunt ejus crura; Sed unus militum lancea latus ejus aperuit, & continuo exivit ſanguis & aqua. Et qui vidit teſtimonium perhibuit: Et verum eſt teſtimonium ejus. Et ille ſcit quia vera dicit; ut & vos credatis. Facta ſunt enim hæc, ut Sciptura impleretur; Os non comminuetis ex eo. Et iterum alia Scriptura dicit; Videbunt in quem transfixerunt.

great Sabbath-Day) deſired *Pilate* that their Legs might be broken, and they taken down. The Soldiers therefore came; and they broke the Legs of the Firſt, and of the Other that was crucified with him. But when they came to *Jeſus*, and ſaw that he was quite dead, they did not break his Legs; but one of the Soldiers with their Spear open'd his Side, and immediately there came out Blood and Water. And he that ſaw it, gave Teſtimony of it; and his Teſtimony is true. And he knows that he ſays true; That ye alſo may believe. For theſe things were done, that the Scripture might be fulfill'd; Ye ſhall not break a Bone of him. And again, another *Place of the* Scripture ſays: They ſhall look on him, whom they have pierced.

*Here* Munda cor meum *is ſaid as* p. 43, *but the Bleſſing is not aſk'd, nor are Lights uſed as in other Goſpels, and the Prieſt at the End kiſſes not the Book.*

After

AFter theſe Things *Joſeph* of *Arimathea* (becauſe he was a Diſciple of *Jeſus*, but in private for fear of the *Jews*,) aſk'd *Pilate* that he might take away the Body of *Jeſus*. And *Pilate* permitted him. He came therefore, and took away the Body of *Jeſus*. And *Nicodemus* alſo came, he that at firſt came to *Jeſus* in the Night bringing a Mixture of Myrrh and Aloes, about a hundred Pounds. They took therefore the Body of *Jeſus* and bound it in Linnen with Perfumes, as the Manner is with the *Jews* to bury. And there was a Garden in the Place where he was crucified; and in the Garden a new Sepulchre, in which no Man yet had been laid. They therefore becauſe of the Preparation Day of the *Jews* laid *Jeſus* there, becauſe the Sepulchre was hard by.

POST hæc autem rogavit *Pilatum Joſeph* ab *Arithmathæa* (eo quod eſſet diſcipulus *Jeſu* occultus autem propter metum *Judæorum*) ut tolleret corpus *Jeſu*. Et permiſit *Pilatus*. Venit ergo, & tulit corpus *Jeſu*. Venit autem & *Nicodemus*, qui venerat ad *Jeſum* nocte primum ferens mixturam myrrhæ, & aloes quaſi libras centum. Acceperunt ergo corpus *Jeſu*, & ligaverunt illud linteis cum aromatibus ſicut mos eſt *Judæis* ſepelire. Erat autem in loco ubi crucifixus erat hortus: & in horto monumentum novum, in quo nondum quiſquam poſitus erat. Ibi ergo propter paraſceven *Judæorum*, quia juxa erat monumentum, poſuerunt *Jeſun*.

*Then the Prieſt at the Epiſtle Corner ſays the following Prayers:*

Oremus,

ORemus, dilectissimi nobis, pro Ecclesia sancta Dei, ut eam Deus & Dominus noster, pacificare, adunare, & custodire dignetur toto orbe terrarum; subjiciens ei principatus, & potestates: detque nobis quietam & tranquillam vitam degentibus, glorificare Deum Patrem omnipotentum.

LET us pray, beloved Brethren, for the holy Church of God: that our God and Lord will be pleased to give it Peace, maintain it in Union, and preserve it over the Earth, subjecting to it the Princes and Potentates of the World: and grant us that live in Peace and Tranquility, Grace to glorify God the Father Almighty.

Oremus.

Let us pray.

Flectamus genua.
Levate.

Let us bend our Knees.
Rise up.

OMnipotens sempiterne Deus, qui gloriam tuam omnibus in *Christo* gentibus revelasti; custodi opera misericordiæ tuæ; ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eumdem Dominum nostrum *Jesum Christum*.
*R.* Amen.

ALmighty and everlasting God, who by *Christ* has reveal'd thy Glory to all Nations: preserve the Works of thy Mercy! that thy Church spread all over the World, may persevere with a constant Faith in the Confession of thy Name. Through the same Lord *Jesus Christ*.
*R.* Amen.

OREMUS & pro beatissimo Papa nostro *N.* ut Deus &

LET us pray also for our holy Father Pope *N.* that our Lord God, who

who elected him to the Order of the Epiſcopacy, will preſerve him in Health and Safety for the Good of his holy Church, to govern the holy People of God.

Dominus noſter, qui elegit eum in ordine Epiſcopatus, ſalvum atque incolumen cuſtodiat Eccleſiæ ſuæ ſanctæ, ad regendum populum ſanctum Dei.

Let us pray.

Let us bend our Knees.
Riſe up.

Oremus.

Flectamus genua.
Levate.

ALmighty and everlaſting God, by whoſe Judgment all Things are founded; mercifully regard our Prayers, and by thy Goodneſs preſerve our Biſhop choſen for us: that the Chriſtian People, that is govern'd by thy Authority, may increaſe the Merits of their Faith under ſo great a Prelate. Through our Lord *Jeſus Chriſt*.

*R.* Amen.

OMnipotens ſempiterne Deus, cujus judicio univerſa ſundantur; reſpice propitius ad preces noſtras, & electum nobis Antiſtitem tua pietate conſerva: ut Chriſtiana plebs, quæ te gubernatur auctore, ſub tanto Pontifice credulitatis ſuæ meritis augeatur. Per Dominum noſtrum *Jeſum Chriſtum*.

*R.* Amen.

LET us pray alſo for all Biſhops, Prieſts, Deacons, Subdeacons, Acolyths, Exorciſts, Readers, Door-keepers, Confeſſors, Virgins, Widows; and for all the holy People of God.

OREMUS & pro omnibus Epiſcopis, Preſbyteris, Diaconibus, Subdiaconibus, Acolythis, Exorciſtis, Lectoribus, Oſtiariis, Confeſſoribus, Virginibus, Viduis: & pro omni populo ſancto Dei.

Cremus.

Oremus.
Flectamus genua.
Levate.

OMnipotens sempiterne Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur, & regitur; exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum, &c.

*R.* Amen.

Let us pray.
Let us bend our Knees.
Rise up.

ALmighty and everlasting God, by whose Spirit the whole Body of the Church is sanctified and governed: hear our Prayers for all Orders; that by the Assistance of thy Grace, thou may'st be faithfully served by all Degrees. Thro' our Lord.

*R.* Amen.

OREMUS & pro Christianissimo rege nostro *N.* ut Deus & Dominus noster subditas illi faciat omnes barbaras nationes, ad nostram perpetuam pacem.

LET us pray also for our most Christian King *N.* that our Lord and God will reduce to his Obedience all barbarous Nations, for our perpetual Peace.

Oremus.
Flectamus genua.
Levate.

OMnipotens sempiterne Deus, in cujus manu sunt omnium potestates, & omnium jura regnorum: respice benignus ad *Magnæ*

Let us pray.
Let us bend our Knees.
Rise up.

ALmighty and everlasting God, in whose Hands are the Power of all Men, and the Rights of all Kingdoms; graciously look upon the King-

dom of *Great Britain*; that the Nations that confide in their Fierceneſs may be ſuppreſſed by the Power of thy Right-Hand. Thro' our Lord.

*R.* Amen.

*Britanniæ* imperium, ut gentes, quæ in ſua feritate confidunt, potentiæ tuæ dextera comprimantur. Per Dominum.

*R.* Amen.

LET us pray alſo for our Catechumens: that our Lord God will open the Ears of their Hearts, and the Gate of his Mercy; that having received by the Lover of Regeneration the Remiſſion of all their Sins, they alſo may belong to our Lord *Jeſus Chriſt*.

OREmus & pro Catechumenis noſtris: ut Deus & Dominus noſter adaperiat aures præcordiorum ipſorum, januamque miſericordiæ: ut per lavacrum regenerationis accepta remiſſione omnium peccatorum, & ipſi inveniantur in *Chriſto Jeſu* Domino noſtro.

Let us pray.
Let us bend our Knees.
Riſe up.

ALmighty and everlaſting God, who always makeſt thy Church fruitful in new Children, increaſe the Faith and Underſtanding of our Catechumens; that being regenerated in the Waters of Baptiſm they may be admitted

Oremus.
Flectamus genua.
Levate.

OMnipotens ſempiterne Deus, qui Eccleſiam tuam nova ſemper prole fœcundas: auge fidem & intellectum Catechumenis noſtris; ut renati fonte Baptiſmatis, adoptionis tuæ filiis aggregentur. Per Dominum

num noſtrum.

*R.* Amen.

OREmus, dilectiſſimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus, morbos auferat, famem depellat, aperiat carceres, vincula diſſolvat, peregrinantibus reditum, infirmantibus ſanitatem, navigantibus portum ſalutis indulgeat.

Oremus.
Flectamus genua.
Levate.

OMnipotens ſempiterne Deus mœſtorum conſolatio, laborantium fortitudo: perviniant ad te preces de quacumque tribulatione clamantium: ut omnes ſibi in neceſſitatibus ſuis miſericordiam tuam gaudeant adfuiſſe. Per Dominum noſtrum.

*R.* Amen.

into the Society of thy adopted Children. Thro' our Lord.

*R.* Amen.

LET us pray, beloved Brethren, to God the Father Almighty, that he will purge the World of all Errors, cure Diſeaſes, drive away Famine, open Priſons, break Chains, grant a ſafe Return to Travellers, Health to the Sick, and a ſecure Haven to ſuch as are at Sea.

Let us pray.
Let us bend our Knees.
Riſe up.

ALmighty and everlaſting God, the Comfort of the Afflicted, and the Strength of thoſe that labour: Let the Prayers of thoſe that call upon thee in any Trouble, be heard by thee; that all may with Joy find the Effects of thy Mercy in their Neceſſities. Thro' our Lord.

*R.* Amen.

LET us pray alſo for Hereticks and Schiſmatics; that our Lord God will be pleaſed to deliver them from all their Errors: and recall them to our holy Mother the Catholic and Apoſtolic Church.

OREMUS & pro Hæreticis & Schiſmaticis; ut Deus et Dominus noſter eruat eos ab erroribus univerſis: et ad Sanctam Matrem Eccleſiam Catholicam, atque Apoſtolicam revocare dignetur.

Let us pray.
Let us bend our Knees.
Riſe up.

Oremus.
Flectamus genua.
Levate.

ALmighty and everlaſting God, who ſaveſt all, and will have no Man periſh: look on the Souls that are ſeduced by the Deceit of the Devil; that the Hearts of thoſe that are, having depoſed all heretical Malice, may repent, and return to the Unity of thy Truth. Through our Lord.

*R.* Amen.

OMnipotens ſempiterne Deus, qui ſalvas omnes et neminem vis perire: reſpice ad animas diabolica fraude deceptas: ut omni hæretica pravitate depoſita, errantium corda reſipiſcant: et ad veritatis tuæ redeant unitatem. Per Dominum noſtrum, &c.

*R.* Amen.

LET us pray alſo for the perfidious *Jews:* that our Lord God will withdraw the Veil from their Hearts: that they alſo may acknowledge

OREMUS et pro perfidis *Judæis*: ut Deus et Dominus noſter auferat velamen de cordibus eorum: ut et ipſi agnoſcant *Jeſum Chriſtum*

*Chriſtum* Dominum noſtrum.

our Lord *Jeſus Chriſt.*

OMnipotens ſempiterne Deus, qui etiam *Judaicam* perfidiam a tua miſericordia non repellis; exaudi preces noſtras, quas pro illius populi obcæcatione deferimus: ut agnita veritatis tuæ luce, quæ *Chriſtus* eſt a ſuis tenebris eruantur, Per eundem Dominum noſtrum.

*R.* Amen.

ALmighty and everlaſting God, who denieſt not thy Mercy even to the perfidious *Jews*; hear our Prayers, which we pour forth for the Blindneſs of that People; that by acknowledging the Light of thy Truth, which is *Chriſt*, they may be brought out of their Darkneſs. Thro' the ſame Lord.

*R.* Amen.

OREMUS & pro Paganis; ut Deus omnipotens auferat iniquitatem a cordibus eorum; ut relictis idolis ſuis, convertantur ad Deum vivum & verum, & unicum Filium ejus *Jeſum Chriſtum* Dominum noſtrum.

LET us pray alſo for the Pagans: that Almighty God will take Iniquity out of their Hearts; that by quitting their Idols, they may be converted to the true and living God, and his only Son, *Jeſus Chriſt*, our God and Lord.

Oremus.
Flectamus Genua.
Levate.

Let us pray.
Let us bend our Knees.
Riſe up.

OMnipotens ſempiterne Deus, qui non mortem peccatorum, ſed vitam ſemper

ALmighty and everlaſting God, who ſeekeſt not the Death, but the Life of Sinners; mercifully

ciſully hear our Prayers, and deliver them from the Worſhip of Idols; and for the Praiſe and Glory of thy Name, admit them into thy Holy Church, Thro' our Lord.

inquiris; ſuſcipe propitius orationem noſtram, & libera eos ab idolorum cultura: & aggrega Eccleſiæ tuæ ſanctæ, ad laudem & gloriam nominis tui. Per Dominum noſtrum.

*R.* Amen. *R.* Amen.

*After the Prayers the Prieſt puts off his Veſtments and taking from the Altar the Croſs cover'd with a Veil, he goes to the Corner of the Epiſtle, where he uncovers the Top of it, and ſhews it to the People, ſinging the Antiphon.*

Behold the Wood of the Croſs. Ecce lignum crucis.

*Then the Deacon and Subdeacon join with him in ſinging the reſt.*

On which the Salvation of the World was hang'd. In quo ſalus mundi pependit.

*And the Choir proſtrate on the Ground anſwers:*

Come, let us adore. Venite, adoremus.

*From thence the Prieſt proceeds to the Side of the Epiſtle, where he uncovers the right Arm of the Croſs, ſinging a ſecond time,* Ecce lignum, *as before. Laſtly, he goes to the Middle of the Altar, and uncovers the whole Croſs, ſinging a third time,* Ecce lignum, *as before. After which he carries it to a Place prepared before the Altar, where he adores firſt himſelf, and then the Clergy and Laity, two and two, all kneeling thrice on both Knees, and kiſſing the Feet of the Crucifix.*

*During*

*During the Adoration, two Chanters in the Middle of the Choir ſing the following Verſes.*

POPULE meus, quid feci tibi? aut in quo contriſtavi te? reſponde mihi.

*V.* Quia eduxi te de terrra *Egypti*: paraſti crucem ſalvatori tuo.

MY People, what have I done to thee? or in what have I grieved thee? Anſwer me.

*V.* Becauſe I brought thee out of the Land of *Egypt:* thou haſt prepared a Croſs for thy Saviour.

*One Side of the Choir ſings:*

Agios ô Theos. Holy God.

*The other Side anſwers:*

Sanctus Deus. Holy God.

*The firſt Side:*

Agios iſchyros. Holy and ſtrong God.

*The ſecond Side:*

Sanctus fortis. Holy and ſtrong God.

*The firſt Side:*

gios Aathanatos, eleiſon imas Holy and immortal God have Mercy on us.

*The ſecond Side:*

Sanctus immortalis miſerere nobis. Holy and immortal God, have Mercy on us.

*After this two of the ſecond Side ſing.*

*V.* Quia eduxi te per deſertum quadraginta annis: & *Manna* cibavi

*A.* Becauſe I led thee thro' the Deſert forty Years: and fed thee with *Manna,*

*Manna*, and brought thee, into an excellent Land; thou haſt prepared a Croſs for thy Saviour.

te, & introduxi te in terram ſatis bonam; paraſti crucem Salvatori tuo.

*Then* Agios ô Theos *is repeated as before, and two of the firſt Side ſing.*

*V.* What more ſhould I do for thee, which I have not done? I planted thee a moſt beautiful Vine, and thou haſt proved exceeding bitter to me: for in my Thirſt thou gaveſt me Vinegar to drink: and with a Spear thou haſt pierced the Side of thy Saviour.

*V.* Quid ultra debui facere tibi, & non feci? Ego quidem plantavi te vineam meam ſpecioſiſſimam: & tu facta es mihi nimis amara: aceto namque ſitim meam potaſti & lancea perforaſti latus Salvatori tuo.

Agios ô Theos *is repeated as before.*

*The following Reproaches are ſung alternatively by two Chanters on each Side of the Choir, both Sides repeating* *V.* Populo meus, *p.* 311, *after each Verſe.*

*Two of the ſecond Side:*

*V.* For thy Sake I have ſcourged *Egypt* with her Firſt-born; and thou haſt delivered me to be ſcourged.

*V.* Ego propter te flagellavi *Egyptum* cum primoge nitis ſuis: & tu me flagellatum tradidiſti.

*Both Sides repeat* Populo meus, *My People.*

*Two of the firſt Side:*

*V.* Ego

*V.* Ego eduxi te de *Egypto*, demerſo *Pharaone* in mare rubrum: & tu me tradidiſti Principibus Sacerdotum.

*V.* I brought thee out of *Egypt*, having drown'd *Pharaoh* in the Red-Sea; and thou haſt deliver'd me over to the Chief Prieſts.

*Both Sides repeat* Populo meus.

*Two of the ſecond Side.*

*V.* Ego ante te aperui mare; & tu aperuiſti lancea latus meum.

*V.* I opened the Sea before thee; and thou with a Spear haſt open'd my Side.

*Both Sides repeat* Populo meus.

*Two of the firſt Side.*

*V.* Ego ante te præivi in columna nubis; & tu me deduxiſti ad prætorium *Pilati*.

*V.* I went before thee in a pillar of the Cloud: and thou haſt brought me to the Palace of *Pilate*.

*Both Sides repeat* Populo meus.

*Two of the firſt Side.*

*V.* Ego te pavi *Manna* per deſertum; & tu me cæſdiſti alapis & flagellis.

*V.* I fed thee with *Manna* in the Deſert; and thou haſt beaten me with Buffets and Scourges.

*Both Sides repeat* Populo meus.

*Two of the firſt Side.*

*V.* Ego te potavi aqua ſalutis de petra;

*V.* I gave thee wholeſome Water to drink out

of the Rock; and thou haſt given me Gall and Vinegar.

& tu me potaſti felle & aceto.

*Both Sides repeat* Populo meus.

*Two of the ſecond Side.*

*V.* For thy Sake I ſtruck the Kings of the *Chananites*; and thou haſt ſtruck my Head with a Reed.

*V.* Ego propter te *Chananæorum Reges* percuſſi: & tu percuſſiſti arundine caput meum.

*Both Sides repeat* Populo meus.

*Two of the firſt Side.*

*V.* I gave thee a Royal Sceptre: and thou haſt given me a Crown of Thorns.

*V.* Ego dedi tibi Sceptrum regale: & tu dediſti capiti meo ſpineam coronam.

*Both Sides repeat* Populo meus.

*Two of the ſecond Side.*

*V.* I have exalted thee with great Strength: and thou haſt hang'd me on the Gibbet of the Croſs.

*V.* Ego te exaltavi magna virtute: & tu me ſuſpendiſti in patibulo crucis.

*Both Sides repeat* Populo meus, *and then ſing the following Antiphon.*

WE adore thy Croſs, O Lord; and we praiſe and glorify thy holy Reſurrection: for by the Wood of the Croſs the whole World is fill'd

CRucem tuam adoramus Domine: & ſanctam reſurrectionem tuam laudamus, & glorificamus: ecce enim propter lignum venit gaudium

gaudium in univerſo mundo. *Pſalmus.* Deus miſereatur noſtri & benedicat nobis: Illuminet vultum ſuum ſuper nos & miſereatur noſtri. *Ant.* crucem tuam.

with Joy. *The Pſalm,* Let God have mercy on us and bleſs us: let his Countenance enlighten us, and let him have Mercy on us. *Then is repeated,* We adore.

*After this is ſung V.* Crux fidelis, *with the Hymn* Pange lingua glorioſi, *and after each Verſe is repeated* Crux fidelis; *or* Dulce lignum. *In the following Manner:*

CRUX fidelis inter omnes!
Arbor una nobilis:

Nulla ſilva talem profert
Fronde flore, germine.

Dulce lignum, dulces clavos,
Dulce pondus ſuſtinet.

O Faithful Croſs! O nobleſt Tree!
In all our Wounds there's none like thee.

No earthly Groves, no ſhady Bow'rs
Produce ſuch Leaves, ſuch Fruit, ſuch Flow'rs.

Sweet are the Nails, and ſweet the Wood,
That bears a Weight ſo ſweet and Good.

HYMNUS.

PANGE, lingua, glorioſi
Lauream certaminis;

Et ſuper crucis trophæo

Dic triumphum nobilem;

The HYMN.

SING, O my Tongue devoutly ſing,
The glorious Laurels of our King;

Sing the triumphant Victory
Gain'd on a Croſs erected high;

Where Man's Redeemer yields his Breath,
And dying conquers Hell and Death.

Qaliter Redemptor orbis,
Immolatus vicerit.

Crux fidelis *is repeated as far as* Dulce lignum.

With Pity our Creator saw
His noble Work tranſgreſs his Law;
When our firſt Parents raſhly eat
The fatal Tree's forbidden Meat;
He then reſolv'd the Croſs's Wood
Should make that Wood's ſad Damage good.

De parentis protoplaſti
Fraude Factor condolens;
Quando pomi noxialis
In necem morſu ruit;
Ipſe lignum tunc notavit,
Damna ligni ut ſolveret.

Dulce lignum *is repeated.*

By this wiſe method God deſign'd,
From Sin and Death to ſave Mankind;
Superior Art with Love combines,
And Arts of *Satan* countermines;
And where the Traitor gave the Wound,
There healing Remedies are found.

Hoc opus noſtræ ſalutis,
Ordo depoposcerat;
Multiformis proditoris
Ars ut artem falleret;
Et medelam ferret inde,
Hoſtis unde læſerat.

Crux fidelis *is repeated.*

Quando

Quando venit ergo ſacri
Plenitudo temporis:
Miſſus eſt ab arce Patris,
Natus orbis Conditor;
Atque ventre virginali
Carne amictus prodiit.

When the full Time decreed above.
Was come, to ſhew this Work of Love;
Th' Eternal Father ſends his Son,
The World's Creator, from the Throne;
Who on our Earth, this Vale of Tears,
Cloth'd with a Virgin's Fleſh appears.

Dulce lignum *is repeated.*

Vagit infans inter arcta,
Conditus præſepia:
Membra pannis involuta
Virgo mater alligat:
Et Dei manus pedeſque
Stricta cingit faſcia.

Thus God made Man an Infant lies,
And in the Manger weeping cries:
His ſacred Limbs by *Mary* bound
The pooreſt tatter'd Rags ſurround:
And Good incarnate's Feet and Hands.
Are cloſely tied with ſwathing Bands.

Crux fidelis *is repeated.*

Luſtra ſex qui jam peregit,
Tempus implens corporis:
Sponte libera Redemptor
Paſſioni deditus;

Full thirty Years were freely ſpent,
In this our Mortal Baniſhment:
And then the Son of Man decreed
For the loſt Sons of Men to bleed;

And

| | |
|---|---|
| And on the Croſs a Victim laid | Agnus in crucis levatur |
| The ſolemn Explanation made. | Immolandus Stipite. |

Dulce lignum *is repeated.*

| | |
|---|---|
| Gall was his Drink; his Fleſh they tear | Felle potus ecce languet; |
| With Thorns and Nails; a cruel Spear | Spina, clavi, lancea; |
| Pierces his Side; from whence a Flood | Mite corpus perforarunt; |
| Streams forth of Water mix'd with Blood. | Unda manat & cruor, |
| With what a Tide are waſh'd again | Terra, pontus, aſtra, mundus |
| The ſinful Earth, the Stars and Main? | Quo lavantur flumine? |

Crux fidelis *is repeated.*

| | |
|---|---|
| Bend, tow'ring Three, thy Branches bend, | Flecteramos arbor alta, |
| Thy native Stubborneſs ſuſpend; | Tenſa laxa viſcera, |
| Let not ſtiff Nature uſe its Force, | Et rigor lenteſcat ille, |
| To weaker Sap have now Recourſe: | Quem dedit nativitas; |
| With ſofteſt Arms receive thy Load, | Et ſuperni membra Regis, |
| And gently bear our dying God. | Tende miti Stipite. |

Dulce lignum *is repeated.*

Sola

Sola digna tu fuiſti.
Ferre mundi victimam:
Atque portum preparare,
Arca mundo naufrago.
Quam ſacer cruor perunxit,
Fuſus Agni corpore.

On thee alone the Lamb was ſlain,
That reconcil'd the Word again;
And when on raging Seas was toſt
The ſhipwreck'd World, and Mankind loſt,
Beſprinkled with his ſacred Gore,
Thou ſafely brought'ſt them to the Shore.

Crux fidelis *is repeated.*

Sempiterna ſit beatæ
Trinitati gloria;
Æqua Patri, Filioque,
Par decus Paraclito:
Unius Trinique nomen
Laudet univerſitas. Amen.

All Glory to the ſacred Three,
One undivided Deity;
To Father, Holy Ghoſt, and Son,
Be equal Praiſe and Homage done.
Let the whole Univerſe proclaim
Of One and Three the glorious Name.

Dulce lignum *is repeated.*

*When the Adoration of the Croſs is almoſt finiſh'd, the Candles upon the Altar are lighted, and after the Adoration, the Croſs is placed again upon the Altar. Then the Prieſt with his Miniſters and Clergy goes in Proceſſion to the Place where the B. Sacrament was put the Day before: from whence he brings it back in the ſame Order it was carried*

*carried thither. During the Proceſſion is ſung the Hymn,* Behold the Royal Enſigns, *as* p. 80.

*The Prieſt being come back to the Altar, places the Holy Sacrament on it, fumes it with Incenſe on his Knees, and lays the ſacred Hoſt on the Corporal. Then Wine and Water is put into the Chalice, which is ſet on the Altar, and Incenſe is put into the Cenſer: with which the Prieſt fumes the ſacred Hoſt and the Offering of Wine and Water, ſaying:*

LET this Incenſe bleſs'd by thee aſcend to thee, O Lord, and let thy Mercy deſcend to us.

INcenſum iſtud à me benedictum, aſcendat ad te, Domine: & deſcendat ſuper nos miſericordia tua.

*Then he fumes the Altar, ſaying:*

LET my Prayer, O Lord, like Incenſe, aſcend in thy Sight: let the Lifting up of my Hands be an Evening Sacrifice. Set, O Lord, a Guard on my Mouth, and a Door on my Lips; that my Heart may not incline to Words of Malice, to make Excuſes for my Sins.

DIrigatur Domine, oratio mea, ſicut incenſum in conſpectu tuo: Elevatio manuum mearum ſacrificium veſpertinum. Pone, Domine, cuſtodiam ori meo, & oſtium circumſtantiæ labiis meis: ut non inclinet cor meum in verba malitiæ, ad excuſandas excuſationes in peccatis.

*When he gives the Cenſer to the Deacon, he ſays:*

ACcendat in nobis Dominus ignem amoris, & flammam æternæ charitatis, Amen.

MAY our Lord kindle in us the Fire of his Love, and the Flame of his eternal Charity. Amen.

*After this he goes down from the Altar on the Epiſtle-ſide, and there waſhes his Hands. Then returning to the Middle of the Altar, he ſays, bowing down:*

IN ſpiritu humilitatis, et in animo contrito ſuſcipiamur à te, Domine: & ſic fiat ſacrificium noſtrum in conſpectu tuo hodie, ut placeat tibi, Domine Deus.

ACCEPT us, O Lord, in the Spirit of Humility, and with a contrite Heart: and may our Sacrifice be ſo perform'd this Day in thy Sight, as to pleaſe thee, O Lord God.

*Then he turns to the People, and ſays:*

ORATE fratres, ut meum ac veſtrum ſacrificium acceptabile fiat apud Deum patrem omnipotentem.

BRethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.

*And he turns back the ſame Way, and ſays:*

Oremus.

PRæceptis ſalutaribus moniti, & divina inſtitutione formati, audemus dicere;

Let us pray.

INſtructed by thy wholeſome Precepts, and following thy divine Inſtitution, we preſume to ſay;

OUR Father, who art in Heaven: hallowed be thy Name: thy Kingdom come: thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation.

*R.* But deliver us from Evil.

PAter noſter, qui es in cælis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, ſicut in cælo, et in terra. Panem noſtrum quotidianum da nobis hodie: Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas in tentationem.

*R.* Sed libera nos à malo.

*The Prieſt ſays to himſelf* Amen, *and then aloud:*

DEliver us, O Lord, we beſeech thee, from all Evils, paſt, preſent, and to come: and by the Interceſſion of the bleſſed and ever glorious Virgin *Mary*, Mother of God, with the bleſſed Apoſtles *Peter* and *Paul* and *Andrew*, and all the Saints, mercifully grant us Peace in our Days: that by the Aſſiſtance of thy Mercy we may be always free from Sin, and ſecure from all Diſturbance. Thro' the ſame

LIBERA nos, quæſumus, Domine, ab omnibus malis, præteritis, præſentibus, & futuris: & intercedente beata & gloriosa ſemper Virgine Dei genitrice *Maria*, cum beatis Apoſtolis tuis, *Petro* & *Paulo* atque *Andrea*, & omnibus Sanctis, da propitius pacem in diebus noſtris: ut ope miſericordiæ tuæ adjuti, & à peccato ſimus ſemper liberi, e ab omni perturbatione ſecri.

Per

Per eundem Dominum noſtrum *Jeſum Chriſtum* Filium tuum: qui tecum vivit & regnat in unitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. *R.* Amen.

Lord *Jeſus Chriſt* thy Son: who lives and reigns with thee and the Holy Ghoſt one God, for ever and ever. *R.* Amen

*After this Prayer, having adored on his Knees, he puts the Paten under the ſacred Hoſt, which he with his Right Hand elevates, that it may be ſeen by the People: and immediately divides it into three Parts, putting the laſt into the Chalice. Then he ſays the following Prayer:*

PErceptio corporis tui, Domine *Jeſu Chriſte*, quod ego indignus ſumere præſumo, non mihi proveniat in judicium & condemnationem: ſed pro tua pietate proſit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam. Qui vivis & regnas cum Deo Patre in unitate Spiritus ſancti Deus, per omnia ſæcula ſæculorum. Amen.

LET not the Receiving of thy Body, O Lord *Jeſus Chriſt*, which I unworthy preſume to take, turn to my Judgment and Condemnation: but through thy Mercy let it be an effectual Security and Cure of my Soul and Body. Who with God the Father and the Holy Ghoſt liveſt and reigneſt one God World without End, Amen.

*Then he kneels, and takes the Paten with the Body of Chriſt, and ſays, with the greateſt Humility and Reverence.*

Panem cœleſtem ac-

I will take the heaven-

ly Bread, and will call on the Name of our Lord.

cipiam, & nomen Domini invocabo.

*He ſtrikes his Breaſt, and ſays thrice.*

Lord, I am not worthy thou ſhouldſt enter under my Roof: but ſay only the Word, and my Soul ſhall be healed.

Domine, non ſum dignus, ut intres ſub tectum meum: ſed tantum dic verbo, & ſanabitur anima mea.

*After which, he ſigns himſelf with the Bleſſed Sacrament, ſaying:*

THE Body of our Lord *Jeſus Chriſt* preſerve my Soul to Life everlaſting. Amen.

CORPUS Domini noſtri *Jeſu Chriſti* cuſtodiat animam meam in vitam æternam. Amen.

*Then he reverently receives the Body, and immediately after the Particle of the ſacred Hoſt with the Wine in the Chalice. And having, as uſual, waſhed his Fingers and taken the Purification, bowing in the Middle of the Altar, with his Hands joined, he ſays:*

GRant, O Lord, that what we have taken with our Mouth, we may receive with a pure Heart: and that of a temporal Gift, it may become to us an eternal Remedy.

QUod ore ſumpſimus, Domine, pura mente capiamus: & de munere temporali fiat nobis remedium ſempiternum.

*After this, the Prieſt having made a Reverence to the Altar, departs; and Veſpers are ſaid in the Choir, as the Day before,* p. 221, *to the Antiphon at* Magnificat.

*Ant.*

*Ant.* Cum accepiſſet acetum, dixit: Conſummatum eſt; & inclinato capite, emiſit ſpiritum.

MAgnificat, *p.* 228.

*Ant.* Cum accepiſſet acetum dixit: Conſummatum eſt: & inclinato capite, emiſit ſpiritum.

*V.* Chriſtus factus eſt pro nobis obediens uſque ad mortem: mortem autem crucis.

*Ant.* When he had taken the Vinegar, he ſaid: It is conſummated; and bowing down his Head, he expired.

MY Soul magnifies *p.* 228.

*Ant.* When he had taken the Vinegar, he ſaid; It is conſummated; and bowing down his Head, he expired.

*V.* Chriſt became obedient for us to Death; even the Death of the Croſs.

Pater noſter, *with the reſt as before*, p. 207.

HOLY

# HOLY SATURDAY.

## The MATINS.

### The FIRST NOCTURN.

The ANTIPHON.

In Peace I will both ſleep and reſt.

ANTIPHONA.

In pace in idipſum, dormiam & requieſcam.

### PSALM IV.

THE God of my Juſtice heard me, when I call'd upon him: in my Tribulation thou haſt enlarged me.

Have Mercy on me, and hear my Prayer.

Ye Sons of Men, how long will your Hearts be heavy? why do ye love Vanity, and ſeek Lying?

And know ye, that the Lord has made his Holy One marvellous: the Lord will hear me, when I ſhall cry to him.

CUM invocarem, exaudivit me Deus juſtitiæ meæ: * in tribulatione dilataſti mihi.

Miſerere mei, * & exaudi orationem meam.

Filii hominum uſquequo gravi corde? * ut quid diligitis vanitatem, & quæritis mendacium?

Et ſcitote quoniam mirificavit Dominus ſanctum ſuum: * Dominus exaudiet me, cum clamavero ad eum.

Iraſcimini

Iraſcimini, & nolite peccare: * quæ dicitis in cordibus veſtris, in cubilibus veſtris compungimini.

Be ye angry, and ſin not: be ſorry in your Chambers for what ye ſay in your Hearts.

Sacrificate ſacrificium juſtitiæ, & ſperate in Domino: * Multi dicunt: Quis oſtendit nobis bona?

Offer a Sacrifice of Juſtice, and hope in the Lord. Many ſay: Who ſhews us Good Things.

Signatum eſt ſuper nos lumen vultus tui, Domine: * dediſti lætitiam in corde meo.

The Light of thy Countenance is ſtampt on us, O Lord: thou haſt given Gladneſs to my Heart.

A fructu frumenti, vini, et olei ſui; * multiplicati ſunt.

By the Fruit of their Wheat, Wine and Oil; they are multiplied.

In pace in idipſum * dormiam & requieſcam;

In Peace I will both ſleep and reſt;

Quoniam tu, Domine, ſingulariter in ſpe * conſtituiſti me.

Becauſe thou, O Lord haſt ſingularly ſettled me in Hope.

*Ant.* In pace in idipſum dormiam & requieſcam.

*Ant.* in Peace I will both ſleep and reſt.

*Ant.* Habitabit in tabernaculo tuo, requieſcet in monte ſancto tuo.

*Ant.* He ſhall dwell in thy Tabernacle, he ſhall reſt on thy Holy Mountain.

## PSALM XIV.

DOmine, quis habitat in taberna-

LOrd, who ſhall dwell in thy Tabernacle?

or

or who ſhall reſt on thy holy Mountain.

He that walks without Spot, and does Juſtice;

He that ſpeaks Truth from his Heart, that has not uſed Deceit in his Tongue:

Nor has done Harm to hisNeighbour, nor hearkened to Reproach againſt his Neighbours.

The wicked Man in his Sight is brought to Nothing: but he glorifies thoſe that fear the Lord:

He that ſwears to his Neighbour and deceives not: that has not put out his Money to Uſury, nor taken Preſents againſt the innocent Man.

He that does theſe Things, ſhall never be moved.

*Ant.* He ſhall dwell in thy Tabernacle, he ſhall reſt on thy holy Mountain.

*Ant.* My Fleſh ſhall reſt in Hope.

culo tuo? * aut quis requieſcet in monte ſancto tuo?

Qui ingreditur ſine macula, * & operatur juſtitiam:

Qui loquitur veritatem in corde ſuo, * qui non egit dolum in lingua ſua:

Nec fecit proximo ſuo malum, * & opprobrium non accepit adverſus proximos ſuos.

Ad nihilum deductus eſt in conſpectu ejus malignus; * timentes autem Dominum glorificat.

Qui jurat proximo ſuo, et non decipit: * qui pecuniam ſuam non dedit ad uſuram, & munera ſuper innocentem non accepit.

Qui facit hæc, * non movebitur in æternum.

*Ant.* Habitabit in tabernaculo tuo, requieſcet in monte ſancto tuo.

*Ant.* Caro mea requieſcet in ſpe.

PSALM

## PSALM XV.

CONſerva me, Domine, quoniam ſperavi in te. * Dixi Domino: Deus meus es tu: quoniam bonorum meorum non eges.

PReſerve me, O Lord, becauſe I have hoped in thee, I have ſaid to the Lord: Thou art my God: for thou needeſt not my Goods.

Sanctis qui ſunt in terra ejus, * mirificavit omnes voluntates meas in eis.

To the Saints that are in his Land, he hath made all my good Will towards them wonderful.

Multiplicatæ ſunt infirmitates eorum: * poſtea accceleraverunt.

Their Infirmities were multiplied: afterwards they ran with Speed.

Non congregabo conventicula eorum de ſanguinibus: * nec memor ero nominum eorum per labia mea.

I will not aſſemble their Meetings of Blood: nor will I remember their Names to ſpeak them with my Lips.

Dominus pars hæreditatis meæ & calicis mei: * tu es qui reſtitues hæreditatem meam mihi.

The Lord is the Portion of my Inheritance and my Cup: it is thou that wilt reſtore my Inheritance to me.

Funes ceciderunt mihi in præclaris * etenim hæreditas mea præclara eſt mihi.

The Lines have meaſured out for me excellent Places: for I have an excellent Inheritance.

Benedicam Dominum, qui tribuit mihi intellectum: * inſuper & uſque ad noctem increpuerunt me renes mei.

I will bleſs the Lord, that has given me Underſtanding: moreover until Night my Reins have reproved me.

I had the Lord always in my Sight; becauſe he is at my right Hand, that I may not be moved.

For this Reaſon my Heart has been glad, and my Tongue has rejoiced; moreover my Fleſh ſhall reſt in Hope.

Becauſe thou wilt not leave my Soul in Hell: nor wilt thou let thy Holy One ſee Corruption.

Thou haſt made the Ways of Life known to me, thou wilt fill me with Joy in beholding thy Countenance: Delights are on thy Right-hand for ever.

*Ant.* My Fleſh ſhall reſt in Hope.

*V.* In Peace I will

*R.* Both ſleep and reſt.

Our Father, *in ſecret.*

*The firſt Leſſon.*
*Out of the Lamentation of the Prophet* Jeremy.
Chap. 3. *Heth.*

IT is the Mercy of the Lord that we are not

Providebam Dominum in conſpectu meo ſemper: * quoniam à dextris eſt mihi, ne commovear.

Propter hoc lætatum eſt cor meum, & exultavit lingua mea: * inſuper et caro mea requieſcet in ſpe.

Quoniam non derelinques animam meam in inferno: * nec dabis ſanctum tuum videre corruptionem.

Notas mihi feciſti vias vitæ, adimplebis me lætitia cum vultu tuo: * delectationes in dextera tua uſque in finem.

*Ant.* Caro mea requieſcet in ſpe.

*V.* In pace in idipſum.

*R.* Dormiam & requieſcam.

Pater noſter *ſecreto.*

*Lectio* 1.
*De Lamentatione* Jeremiæ *Prophetæ,*
Cap. 3. *Heth.*

MIſericordiæ Domini quia non ſumus

mus conſumpti: quia non defecerunt miſerationes ejus.

*Heth.* Novi diluculo, multa eſt fides tua.

*Heth.* Pars mea Dominus, dixit anima mea: propterea expectabo eum.

*Teth.* Bonus eſt Dominus ſperantibus in eum, animæ quærenti illum.

*Teth.* Bonum eſt præſtolari cum ſilentio ſalutare Dei.

*Teth.* Bonum eſt viro, cum portaverit jugum ab adoleſcentia ſua.

*Jod.* Sedebit ſolitarius, et tacebit: quia levavit ſuper ſe.

*Jod.* Ponet in pulvere os ſuum, ſi forte ſit ſpes.

*Jod.* Dabit percutienti ſe maxillam, ſaturabitur opprobiis.

*Jeruſalem, Jeruſalem,* convertere ad Dominum Deum tuum.

deſtroy'd: that his Commiſeration has not failed.

*Heth.* They are new in the Morning, great is thy Fidelity.

*Heth.* The Lord is my Portion, ſaid my Soul: therefore will I expect him.

*Teth.* The Lord is good to thoſe that hope in him, to the Son that ſeeks him.

*Teth.* It is good to wait with Silence for the Salvation of God.

*Teth.* It is good for a Man, when he has borne the Yoke from his Youth.

*Jod.* He ſhall ſit ſolitary and be ſilent: becauſe he has lifted him above himſelf.

*Jod.* He ſhall put his Mouth in the Duſt, if perhaps there be any Hope.

*Jod.* He ſhall hold out his Cheek to him that ſtrikes him, he ſhall be ſatisfied with Outrages.

*Jeruſalem, Jeruſalem,* be converted to the Lord thy God.

*R.* He was led like a Sheep to the Slaughter, and all the Time of his ill Uſage he opened not his Mouth: he was condemned to Death, * That he might give Life to his People. *V.* He delivered up himſelf to Death, and was reckoned among the Wicked. * That he might.

*R.* Sicut ovis ad occiſionem ductus eſt, & dum male tractaretur, non aperuit os ſuum: traditus eſt ad mortem. * Ut vivificaret populum ſuum. *V.* Tradidit in mortem animam ſuam, et inter ſceleratos reputatus eſt. * Ut vivificaret.

*The ſecond Leſſon. Aleph.* Chap. 4.

HOW is the Gold darkened, the beſt Colour Changed, the Stones of the Sanctuary thrown about at the Head of all the Streets?

*Beth.* The noble Children of *Sion*, and they that were cloathed with the beſt Gold how are they eſteemed as earthen Ware, the Work of the Potter's Hands?

*Ghimel.* Yea even the *Lamias* have opened their Teats, they have given Suck to their Whelps: the Daughter of my People is cruel, like the Oſtrich in the Deſart.

*Lectio 2. Aleph.* Cap. 4.

QUomodo obſcuratum eſt aurum, mutatus eſt color optimus, diſperſi ſunt lapides ſanctuarii in capite omnium plateārum.

*Beth.* Filii *Sion* inclyti, et amicti auro primo: quomodo reputati ſunt in vaſa teſtea, opus manuum figuli.

*Ghimel.* Sed et *Lamiæ* nudaverunt mammam lactaverunt catulos ſuos: filia populi mei crudelis, quaſi ſtruthio in deſerto.

*Daleth.*

*Daleth.* Adhæſit lingua lactentis ad palatum ejus in ſiti: parvuli petierunt panem, & non erat qui frangeret eis.

*He.* Qui veſcebantur voluptuoſe interierunt in viis: qui nutriebantur in croceis amplexati ſunt ſtercora.

*Vau.* Et major effecta eſt iniquitas filiæ populi mei peccato *Sodomorum*, quæ ſubverſa eſt in momento, & non ceperunt in ea manus.

*Jeruſalem, Jeruſalem*, convertere ad Dominum Deum tuum.

*R.* *Jeruſalem*, ſurge, & exue te veſtibus jucunditatis: induere cinere & cilicio, * Quia in te occiſus eſt Salvator *Iſrael*. *V.* Deduc quaſi torrentem lacrymas per diem & noctem, et non taceat pupilla oculi tui. * Quia

*Daleth.* The tongue of the ſucking Infant has ſtuck to the Roof of his Mouth for Thirſt: The little ones have aſk'd for Bread, and there was none to break it to them.

*He.* They that fed voluptuouſly died in the Ways: they that were nouriſh'd in Scarlet, embraced the Dung.

*Vau.* And the Iniquity of the Daughter of my People is become greater than the Sin of *Sodom*, which was overthrown in a Moment; and Hands took nothing in her.

*Jeruſalem, Jeruſalem*, be converted to the Lord thy God.

*R.* Ariſe, *Jeruſalem*, and put off thy Garments of Joy: put on Aſhes and Hair-cloth, * For in thee was ſlain the Saviour of *Iſrael*. *V.* Shed Tears like a Torrent Day and Night, and let not the Apple of thy Eye be dry. * For in thee.

*The Third Leſſon.*

*Here begins the Prayer of the Prophet* Jeremy, *Chap.* 5.

REmember, O Lord, what has befallen us: ſee and behold our Diſgrace. Our Inheritance is poſſeſs'd by Foreigners; our Houſes by Strangers. We are become Orphans without a Father, our Mothers are as it were Widows. We drank our Water for Money, we paid a Price for our Wood. We were driven along by our Necks, no Reſt was given to the weary. We held out our Hands to *Egypt* and the *Aſſyrians*, that we might have Bread to ſatisfy us. Our Fathers have ſinn'd, and are no more: and we have born their Iniquities. Slaves have ruled over us; there was none to redeem us out of their Hands. We fetched our Bread with Danger of our Lives, becauſe of the Sword in the Deſart. Our Skin was burnt like an

*Lectio 3.*

*Incipit Oratio* Jeremiæ *Prophetæ, Cap.* 5.

REcordare, Domine, quid accederit nobis: intuere & reſpice opprobrium noſtrum. Hereditas noſtra verſa eſt ad alienos; domus noſtræ ad extræneos: Pupilli facti ſumus abſque patre, matres noſtræ quaſi viduæ. Aquam noſtram pecunia bibimus, ligna noſtra pretio comparavimus. Cervicibus noſtris minabamus laſſis non dabatur requies. *Egypto* dedimus manum & *Aſſyriis*, ut ſaturaremur pane. Patres noſtri peccaverunt, & non ſunt: & nos iniquitates eorum portavimus. Servi dominati ſunt noſtri: non fuit qui redimeret de manu eorum. In animabus noſtris afferebamus panem nobis à facie gladii in deſerto. Pellis noſtra, quaſi clibanus, exuſta eſt à facie tempeſtatum famis.

Mulieres

Mulieres in *Sion* humiliaverunt, & virgines in civitatibus *Juda*.

*Jeruſalem, Jeruſalem*, convertere ad Dominum Deum tuum.

*R.* Plange quaſi virgo, plebs mea: ululate, paſtores in cinere & cilicio; * Quia venit dies Domini magna, & amara valde. *V.* Accingite, vos ſacerdotes & plangite miniſtri altaris, aſpergite vos cinere. * Quia venit. *R.* Plange.

Oven, by reaſon of the raging Famine. They abuſed the Women in *Sion*, and the Virgins in the Cities of *Juda*.

*Jeruſalem. Jeruſalem*, be converted to the Lord thy God.

*R.* Mourn as a Virgin, my People: Howl, ye Paſtors, in Aſhes and Haircloth; * For the great and exceeding bitter Day of the Lord is coming. *V.* Gird yourſelves, ye Prieſts, and mourn ye Miniſters of the Altar ſprinkle yourſelves with Aſhes. * For the great. *R.* Mourn as a Virgin, *&c. to the* V.

## The SECOND NOCTURN.

*Ant.* Elevamini portæ æternales, & introibit Rex gloriæ.

*Ant.* Be ye lifted up, O eternal Gates and the King of Glory will enter in.

## PSALM XXIII.

DOMINI eſt terra, & plenitudo ejus; * orbis terrarum, & univerſi qui habitant in eo.

THE Earth is the Lord's, and all that fills it: the whole World, and all that dwell in it.

For

For he has founded it on the Seas: and he has prepared it on the Rivers.

Who ſhall aſcend to the Mountain of the Lord? or who ſhall ſtand in his holy Place?

He whoſe Hands are innocent, and Heart clean; who has not received his Soul in vain, nor ſworn to his Neighbour with Deceit.

It is he that ſhall receive a Bleſſing from the Lord, and mercy from God his Saviour.

This is the Generation of thoſe that ſeek him, that ſeek the Face of the God of *Jacob*.

Lift up your Gates, ye Princes; and be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Who is this King of Glory? The Lord ſtrong and mighty: the Lord mighty in Battle.

Lift up your Gates, ye Princes; and be ye lifted up, O eternal Gates, and the King of Glory will enter in.

Quia ipſe ſuper maria fundavit eum: * & ſuper flumina præparavit eum.

Quis aſcendet in montem Domini? * aut quis ſtabit in loco ſancto ejus?

Innocens manibus & mundo corde: * qui non accepit in vano animam ſuam, nec juravit in dolo proximo ſuo.

Hic accipiet benedictionem à Domino, * & miſericordiam à Deo ſalutari ſuo.

Hæc eſt generatio quærentium eum, * quærentium faciem Dei *Jacob*.

Attollite portas principes veſtras; & elevamini portæ æternales: * & introibit Rex gloriæ,

Quis eſt iſte Rex gloriæ? * Dominus fortis & potens: Dominus potens in prælio.

Attollite portas principes veſtras; & elevamini portæ æternales: * & introibit Rex gloriæ.

Quia

Quis eſt iſte Rex gloriæ? * Dominus virtutum ipſe eſt Rex gloriæ.

*Ant.* Elevamini portæ æternales, & introibit Rex gloriæ.

*Ant.* Credo videre bona Domini in terra viventium.

Who is this King of Glory? The Lord of Hoſts he is the King of Glory.

*Ant.* Be ye liſted up, O eternal Gates, and the King of Glory will enter in.

*Ant.* I believe that I ſhall ſee the good things of the Lord in the Land of the Living.

## PSALM XXVI.

DOMINUS illuminatio, *&c. p.* 242.

*Ant.* Credo videre bona Domini in terra viventium.

*Ant.* Domine, abſtraxiſti ab inferis animam meam.

THE Lord is my Light, *&c. p.* 242.

*Ant.* I believe that I ſhall ſee the good things of the Lord in the land of the living.

*Ant.* Lord, thou haſt brought my Soul out of Hell.

## PSALM XXIX.

EXaltabo te, Domine, quoniam ſuſcepiſti me: * nec delectaſti inimicos meos ſuper me.

Domine Deus meus, clamavi ad te: * & ſanaſti me.

Domine, eduxiſti ab inferno animam meam; * ſalvaſti me à

I Will extol thee, O Lord, becauſe thou haſt protected me; and haſt not delighted my Enemies on my account.

O Lord, my God, I have cried out to thee: and thou haſt healed me.

Lord, thou haſt brought my Soul out of Hell: thou haſt ſaved me from

thoſe that deſcend into the lake.

Sing ye to the Lord, his Saints: and utter Praiſe to the Memory of his Holineſs.

For wrath is in his Indignation: and Life in his will.

In the Evening there ſhall be weeping; and in the Morning, Joy.

And I ſaid in my Plenty; I will never be moved.

O Lord, by thy will, thou giveſt ſtrength to my Beauty.

Thou didſt turn away thy Face from me, and I became troubled.

To thee, O Lord, I will cry: and to my God I will pray.

What Profit is there in my Blood, when I fall into Corruption?

Will Duſt praiſe thee or declare thy truth?

The Lord heard me, and had mercy on me:

deſcendentibus in lacum.

Pſallite Domino ſancti ejus: * confitemini memoriæ ſanctitatis ejus.

Quoniam ira in indignatione ejus: * & vita in voluntate ejus.

Ad veſperam demorabitur fletus: * & ad matutinum lætitia.

Ego autem dixi in abundantia mea: * Non movebor in æternum.

Domine, in voluntate tua, * præſtitiſti decori meo virtutem.

Avertiſti faciam tuam à me: * et factus ſum conturbatus.

Ad te, Domine, clamabo, * & ad Deum meum deprecabor.

Quæ utilitas in ſanguine meo: * dum deſcendo in corruptionem?

Numquid confitebitur tibi pulvis, * aut annuntiabit veritatem tuam?

Audivit Dominus, & miſertus eſt me: *

Dominus

Dominus factus eſt adjutor meus.

Convertiſti planctum meum in gaudium mihi: * conſcidiſti faccum meum, & circumdediſti me lætitia.

Ut cantet tibi gloria mea, & non compungar: * Domine Deus meus, in æternum confitebor tibi,

*Ant.* Domine, abſtraxiſti ab inferis animam meam.

*V.* Tu autem, Domine, miſerere mei.

*R.* Et reſuſcita me, & ctribuam eis.

Pater noſter, *ſecreto.*

the Lord is become my Helper.

Thou haſt turn'd my mourning into Joy: thou haſt cut my Sackcloth, and cloath'd me with Gladneſs.

That my Glory may ſing to thee, and I not be afflicted: O Lord my God, I will praiſe thee for ever.

*Ant.* Lord thou haſt brought my Soul out of Hell.

*V.* And thou, O Lord, have mercy on me.

*R.* And raiſe me up again, and I will repay them.

Our Father, *ſecretly.*

*Lectio* 4.

*Ex Tractatu ſancti* Auguſtini, *Epiſcopi, ſuper Pſalmos.*

*In Pſalm* 63, *v.* 7.

*ACCEDET homo ad cor altum, & exaltabitur Deus. Illi dixerunt, Quis nos videbit? Defecerunt ſcrutantes ſcrutationes, conſilia mala.* Acceſſit homo ad ipſa conſilia, paſſus eſt ſe

*The fourth Lesſon.*

*Out of the Treatiſe of St.* Auguſtin, *Biſhop, upon the Pſalms.*

*On Pſalm* 63, *v.* 7.

*MAN ſhall come to the deep Heart, and God ſhall be exalted. They ſaid, Who will ſee us? They fail'd in making diligent Search for wicked Deſigns.* Man came to thoſe Deſigns, and ſuffer'd him-

ſelf to be ſeized on as a Man. For he could not be ſeized on, if he were not Man, or ſeen, if he were not a Man, or ſcourged, if he were not Man, or crucified, or die, if he were not Man. Man therefore came to all theſe Sufferings, which could have no Effect on him, if he were not Man. But if he had not been Man, Man could not have been redeem'd. Man came to the deep Heart, that is, the ſecret Heart, expoſing his Humanity to human View, but hiding his Divinity: concealing the Form of God, by which he is equal to the Father; and offering the Form of the Servant, by which he is inferior to the Father.

teneri ut homo. Non enim teneretur, niſi homo, aut videretur, niſi, homo, aut cæderetur, niſi homo, aut crucifigeretur, aut moreretur, niſi homo. Acceſſit ergo homo ad illas omnes paſſiones, quæ in illo nihil valerent, niſi eſſet homo, ſed ſi ille non eſſet homo, non libereretur homo. Acceſſit homo ad cor altum, id eſt, cor ſecretum, objiciens aſpectibus humanis hominem, ſervans intus Deum; celans formam Dei, in qua æqualis eſt Patri; & offerens formam ſervi, qua minor eſt Patre.

*R.* Our Shepherd, the Fountain of living Water, is gone, at whoſe Departure the Sun was darken'd: * For he is taken, who made the firſt Man a Priſoner; to day our Saviour broke both the Locks and Gates of Death. *V.* He deſtroy'd

*R.* Receſſit paſtor noſter, fons aquæ vivæ, ad cujus tranſitum ſol obſcuratus eſt: * Nam & ille captus eſt, qui captivum tenebat primum hominem; hodie portas mortis & feras pariter Salvator noſter diſrupit. *V.* Deſtruxit

ſtruxit quidem clauſtra inferni, et ſubvertit potentias diaboli. * Nam et ille.

the Priſons of Hell, and overthrow the Power of the Devil. * For he.

*Lectio 4.*

QUO perduxerunt illas ſcrutationes ſuas quas perſcrutantes delecerunt, ut etiam mortuo Domino & ſepulto, cuſtodes ponerent ad ſepulchrum? Dixerunt enim *Pilato: Seductor ille;* hoc appellabatur nomine Dominus *Jeſus Chriſtus* ad ſolatium ſervorum ſuorum, quando dicuntur ſeductores. Ergo illi *Pilato: Seductor ille* inquiunt, *dixit adhuc vivens. Poſt tres dies reſurgam. Jube itaque cuſtodiri ſepulchrum uſque in diem tertiam: ne forte veniant Diſcipuli ejus, & furentur eum, & dicant plebi, ſurrexit a mortuis: et erat noviſſimus error pejor priore. Ait illis* Pilatus: *Habetis cuſtodiam, ite, cuſtodite ſicut ſcitis. Illi autem abeuntes munierunt*

*The Fifth Leſſon.*

HOW far did they carry this their diligent ſearch, in which they fail'd ſo much, that when our Lord was dead and buried, they placed Guards at the Sepulchre? For they ſaid to *Pilate: This Seducer:* by which Name our Lord *Jeſus Chriſt* was called, for the Comfort of his Servants, when they are called Seducers. *This Seducer* ſay they to *Pilate, whilſt he was yet living, ſaid: After three Days I will riſe again. Command therefore the Sepulchre to be guarded until the third Day: leſt perhaps his Diſciples come and ſteal him away, and ſay to the People, He is riſen from the Dead: and the laſt Error will be worſe than the firſt.* Pilate *ſaid to them: Ye have a Guard, go, and guard him as ye know him. And they went away*

*away and ſecured the Sepulchre with Guards, ſealing up the Stone.*

*R.* O all ye that paſs by this Way, attend and ſee. * If there be any Grief like unto my Grief, *V.* Attend, all ye People, and ſee my Grief. * If there.

*ſepulchrum, ſignantus lapidem cum cuſtodibus.*

*R.* O vos omnes qui tranſitis per viam, attendite & videte, * Si eſt dolor ſimilis ſicut dolor meus. *V.* Attendite, univerſi populi & videte dolorem meum. * Si eſt dolor ſimilis.

*The Sixth Leſſon.*

THEY placed Soldiers to guard the Sepulchre. The Earth ſhook and our Lord roſe again: ſuch Miracles were done at the Sepulchre, that the very Soldiers that came as Guards, might be Witneſſes of it, if they would declare the Truth. But that Covetouſneſs, which poſſeſſed the Diſciple that was the Companion of *Chriſt*, blinded alſo the Soldiers that were the Guards of his Sepulchre. We will give you Money, ſaid they: and *ſay, that whilſt ye were aſleep, his Diſciples came and took him away:* They truly failed in making diligent Search. What is it

*Lectio 6.*

POſuerunt cuſtodes milites ad ſepulchrum. Concuſſa terra Dominus reſurrexit: miracula facta ſunt talia circa ſepulchrum, ut & ipſi milites qui cuſtodes advenerant, teſtes fierent, ſi vellent vera nuntiare. Sed avaritia illa, quæ captivavit diſcipulum comitem *Chriſti*, captivavit & militem cuſtodem ſepulchri. Dabimus, inquiunt vobis pecuniam: & *dicite, quia vobis dormientibus venerunt diſcipuli ejus, et abſtulerunt eum:* Vere defecerunt ſcrutantes ſcrutationes. Quid eſt quod dixiſti, ô infelix aſſutia? Tantumne,

tumne deſeris lucem conſilii pietatis, & in profunda verſutiæ demergeris, ut hoc dicas: *Dicite, quia vobis dormientibus venerunt Diſcipuli ejus, & abſtulerunt eum?* Dormientes teſtes adhibes? vere tu ipſe obdormiſti, qui ſcrutando talia deſeciſti.

thou haſt ſaid, O wretched craft? Doſt thou ſhut thy eyes againſt the Light of Prudence and Piety, and plunge thyſelf ſo deep in Cunning, as to ſay this: *Say, that whilſt ye were aſleep, his Diſciples came and took him away?* Doſt thou produce ſleeping Witneſſes? Certainly thou thyſelf ſleepeſt, that faileſt in making ſearch after ſuch things.

*V.* Ecce quomodo moritur, juſtus, & nemo percipit corde: & viri juſti tolluntur, & nemo conſiderat: à facie iniquitatis ſublatus eſt juſtus: * Et erit in pace memoria ejus. *V.* Tamquam agnus coram tondente ſe obmutuit, & non aperuit os ſuum: de anguſtia, & de judicio ſublatus eſt. * Et erit in pace memoria ejus. *R.* Ecce quomodo.

*R.* Behold how the juſt Man dies, and nobody takes it to heart; and juſt Men are taken away, and no body conſiders it: the juſt Man is taken away from the Face of Iniquity: * And his Memory ſhall be in Peace. *V.* He was dumb like the Lamb under his Shearer, and open'd not his Mouth: He was taken away from Diſtreſs, and from Judgment. * And his Memory ſhall be in Peace. *R.* Behold, *&c. to the* V.

## The THIRD NOCTURN.

*Ant.* God helps me, and the Lord is the Protector of my Soul.

*Ant.* Deus adjuvat me & Dominus ſuſceptor eſt animæ meæ.

## PSALM LIII.

O GOD, ſave me, *p.* 256.

*Ant.* God helps me, and the Lord is the Protector of my Soul.

*Ant.* His Dwelling is in Peace, and his Habitation is in *Sion*.

DEUS, in nomine tuo, *p.* 256.

*Ant.* Deus adjuvat me & Dominus ſuſceptor eſt animæ meæ.

*Ant.* In pace factus eſt locus ejus, & in *Sion* habitatio ejus.

## PSALM LXXV.

GOD is known in *Judea*, *p.* 181.

*Ant.* His Dwelling is in Peace, and his Habitation is in *Sion*.

*Ant.* I am become like a Man without Help, free among the dead.

NOTUS in *Judæâ*, *p.* 181.

*Ant.* In pace factus eſt locus ejus, & in *Sion* habitatio ejus.

*Ant.* Factus ſum ſicut homo ſine adjutorio, inter mortuos liber.

## PSALM LXXXVII.

O Lord, the God of my Salvation, *p.* 266.

*Ant.* I am become like a Man without help, free among the dead.

DOmine, Deus ſalutis, *p.* 266.

*Ant.* Factus ſum ſicut homo ſine adjutorio, inter mortuos liber.

℣. In pace factus eſt locus ejus.

℟. Et in *Sion* habitatio ejus.

Pater noſter, *ſecreto*.

℣. His Dwelling is in Peace.

℟. And his habitation is in *Sion*.

Our Father, *ſecretly*.

*De Epiſtola beati* Pauli *Apoſtoli ad* Hebræos, *Cap.* 9.

*Out of the Epiſtle of St.* Paul *the Apoſtle to the* Hebrews, *Chap.* 9.

*Lectio* 7.

*The Seventh Leſſon,*

CHRISTUS aſſiſtens pontifex futurorum bonorum, per amplius & perfectius tabernaculum non manu factum, id eſt, non hujus creationis: neque per ſanguinem hircorum, aut vitulorum, ſed per proprium ſanguinem introivit ſemel in ſancta æterna redemptione inventa. Si enim ſanguis hircorum, & taurorum, & cinis vitulæ aſperſus, iniquinatos ſanctificat ad emundationem carnis: quanto magis ſanguis *Chriſti*, qui per Spiritum Sanctum ſemetipſum obtulit immaculatum Deo, emundabit

CHRIST being the High-Prieſt of the good Things to come, by a greater and more perfect Tabernacle not made with Hands, that is, not of this Creation, and not by the Blood of Goats or Calves, but by his own Blood, enter'd once into the Sanctuary, having obtain'd our eternal Redemption. For if the Blood of Goats and Oxen, and the ſprinkled Aſhes of a Heifer ſanctify the Unclean ſo as to cleanſe the Fleſh: how much more will the Blood of *Chriſt*, who by the Holy Ghoſt offer'd himſelf unſpotted to God cleanſe our Conſcience from dead

Works, to ſerve the living God?

*R.* The Kings of the Earth ſtood up, and the Princes aſſembled together. * Againſt the Lord, and againſt his *Chriſt*. *V.* Why have the Nations raged: and the People meditated vain Things? * Againſt.

*The Eighth Leſſon.*

AND therefore he is the Mediator of the New Teſtament: that Death being the Means for a Redemption from thoſe Prevarications, that were under the former Teſtament, they that are call'd may receive the Promiſe of an eternal Inheritance. For where there is a Teſtament, the Death of the Teſtator muſt of Neceſſity intervene. For a Teſtament is made valid by Death: and is yet of no Force, whilſt the Teſtator lives. Hence even the firſt was not dedicated without Blood.

conſcientiam noſtram ab operibus mortuis, ad ſerviendum Deo viventi?

*R.* Aſtiterunt reges terræ, & principes convenerunt in unum, * Adverſus Dominum, & adverſus *Chriſtum* ejus. *V.* Quare fremuerunt Gentes: & populi meditati ſunt inania? * Adverſus Dominum.

*Lectio* 8.

ET ideo novi Teſtamenti mediator eſt: ut morte intercedente in redemptionem earum prævaricationum, quæ erant ſub priori Teſtamento, repromiſſionem accipiant, qui vocati ſunt æternæ hereditatis: Ubi enim teſtamentum eſt, mors neceſſe eſt intercedat teſtatoris. Teſtamentum enim in mortuis confirmatum eſt: alioquin nondum valet, dum vivit qui teſtatus eſt. Unde nec primum quidem ſine ſanguine dedicatum eſt.

*R.* Æſt-

*R.* Æſtimatus ſum cum deſcendentibus in lacum: * Factus ſum ſicut homo ſine adjutorio, inter mortuos liber. *V.* Poſuerunt me in lacu inferiori: in tenebroſis, & in umbra mortis, * Factus ſum.

*R.* I am reckoned among thoſe that deſcend into the Pit: * I am become like a man without help, free among the Dead. *V.* They laid me in the lower Lake: in dark Places, and in the Shadow of Death. * I am become.

*Lectio* 9.

LECTO enim omni mandato legis à *Moyſe* univerſo populo, accipiens ſanguinem vitulorum & hicorum, cum aqua & lana coccinea & hyſſopo, ipſum quoque librum & omnem populum aſperſit, dicens: Hic ſanguis teſtamenti, quod mandavit ad vos Deus. Etiam tabernaculum, & omnia vaſa miniſterii ſanguine ſimiliter aſperſit. Et omnia pene in ſanguine ſecundum legem mundatur: & ſine ſanguinis effuſione non fit remiſſio.

*The ninth Leſſon.*

FOR all the Commandments of the Law being read by *Moſes* to all the People, taking the Blood of Calves and Goats, with Water, ſcarlet Wool and Hyſſop, he ſprinkled the Book itſelf and all the People, ſaying: This is the Blood of the Teſtament which God has enjoined you. In like Manner he ſprinkled with Blood the Tabernacle alſo, and all the Veſſels of the Miniſtry. And almoſt all Things according to the Law are cleanſed with Blood; and without the ſhedding of Blood there is no Remiſſion.

*R.* Sepulto Domino, ſignatum eſt monumentum, volventes la-

*R.* When our Lord was buried, they ſealed up the Sepulchre, rolling a

Stone before the Mouth of the Sepulchre, and placing *Soldiers to guard him. *V.* The chief Prieſts went to *Pilate* and aſked of him to place Soldiers. *R.* When our Lord, *&c. to the V.*

pidem ad oſtium monumenti: Ponentes milites, qui cuſtodirent illum. *V.* Accedentes principes ſacerdotum ad *Pilatum*, petierunt illum Ponentes. *R.* Sepulto Domino, *&c.*

## THE LAUDS.

*Ant.* O Death, I will be thy Death; O Hell, I will be thy Ruin.

*Ant.* O mors, ero mors tua; morſus tuus ero inferne.

## PSALM L.

HAVE Mercy on me, *p.* 190.

MIſerere *p.* 190.

*Ant.* O Death, I will be thy Death; O Hell, I will be thy Ruin.

*Ant.* O mors, ero mors tua: morſus tuus ero inferne.

*Ant.* They ſhall mourn for him as for an only Son; becauſe our innocent Lord is ſlain.

*Ant.* Plangent eum quaſi unigenitum: quia innocens Dominus occiſus eſt.

## PSALM XLII.

JUDGE me, O God, and diſtinguiſh my Cauſe from that of a Nation not holy, from the unjuſt and deceitful Man deliver me.

JUDICA me, Deus, & diſcerne cauſam meam de gente non ſancta, * ab homine iniquo & doloſo erue me.

For thou, O God, art my Strength: why haſt thou rejected me? and

Quia tu es Deus fortitudo mea: * quare me repuliſti? & quare triſtis

triſtis incedo, dum affligit me inimicus?

Emitte lucem tuam & veritatem tuam: * ipſa me deduxerunt, & adduxerunt in montem ſanctum tuum, & in tabernacula tua.

Et introibo ad altare Dei: * ad Deum qui lætificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus: * quare triſtis es anima mea? & quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi * ſalutare vultus mei, & Deus meus.

*Ant.* Plangent eum quaſi unigenitum, quia innocens Dominus occiſus eſt.

*Ant.* Attendite univerſi populi, & videte dolorem meum.

why do I walk in Sorrow, afflicted by my Enemy?

Send forth thy Light and thy Truth: theſe have conducted me, and brought me to thy holy Mountain, and into thy Tabernacles.

And I will go to the Altar of God: to God, that rejoices my Youth.

I will praiſe thee on the Harp, O God my God: why art thou ſorrowful, O my Soul? and why doſt thou trouble me?

Hope in God, for I will ſtill praiſe him: he is the Saving Joy of my Countenance and my God.

*Ant.* They ſhall mourn for him as for an only Son, becauſe our innocent Lord is ſlain.

*Ant.* Behold, all ye People, and ſee my Grief.

## PSALM LXII.

DEUS, Deus, meus *p.* 195.

O GOD, my God, *p.* 195.

PSALM

## PSALM LXVI.

LET God have Mercy *p.* 197.

*Ant.* Behold, all ye People, and ſee my Grief.

*Ant.* From the Gate of Hell, O Lord, deliver my Soul.

DEUS miſereatur, *p.* 179.

*Ant.* Attendite univerſi populi, & videte dolorem meum.

*Ant.* A porta inferi, erue, Domine, animam meam.

*The Canticle of* Ezechias *Iſai.* 38.

I Said; At half my Days I ſhall go to the Gates of Hell.

I ſought for the Remainder of my Years: I ſaid: I ſhall not ſee the Lord God in the Land of the Living.

I ſhall not ſee a Man any more nor an Inhabitant of Reſt.

My Generation is taken away, and folded up like the Tents of Shepherds.

My Life is cut off as it were by a Weaver: he cut me off when I juſt began: from Morning to Night thou wilt make an End of me.

I hoped but till Morn.

*Canticum* Ezechiæ *Iſai.* 38.

EGO dixi: In dimidio dierum meorum * vadam ad portas inferi.

Quaſivi reſiduum annorum meorum: * dixi: Non videbo Dominum Deum in terra viventium.

Non aſpiciam hominem ultra, * & habitatorem quietis.

Generatio mea ablata eſt, & convoluta eſt à me; * quaſi tabernaculum paſtorum.

Præciſa eſt velut à texente vita mea: dum adhuc ordirer, ſuccidit me: * de mane uſque ad veſperam finies me.

Sperabam uſque ad mane:

mane: * quaſi leo ſic contrivit omnia oſſa mea.

De mane uſque ad veſperam finies me: * ſicut pullus hirundinis ſic clamabo, meditabor ut columba:

Attenuati ſunt oculi mei, * ſuſpicientes in excelſum:

Domine, vim patior, reſponde pro me. * Quid dicam, aut quid reſpondebit mihi, cum ipſe fecerit?

Recogitabo tibi omnes annos meos; * in amaritudine animæ meæ.

Domine, ſi ſic vivitur, & in talibus vita ſpiritus mei, corripies me, & vivificabis me. * Ecce in pace amaritudo mea amariſſima.

Tu autem eruiſti animam meam ut non periret, * projeciſti poſt tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te: * non expectabunt qui

ing ſo like a Lion has he broken all my Bones.

From Morning to Night thou wilt make an End of me: I will cry like a young Swallow, I will mourn like a Dove:

My Eyes are weaken'd with looking up on high.

Lord, I ſuffer Violence anſwer for me. What ſhall I ſay, or what will he anſwer me, when he himſelf has done it?

I will conſider before thee all my Years; in the bitterneſs of my Soul.

Lord, if a Man lives ſo, and the Life of my Spirit be in ſuch Things, thou ſhalt chaſtiſe me and give me Life. Behold, my moſt bitter Bitterneſs will be in Peace.

But thou haſt deliver'd my Soul, that it might not periſh, thou haſt caſt behind thy Back all my Sins.

For neither will Hell confeſs to thee: nor will Death praiſe thee: they that deſcend into the Pit will

will not expect thy Truth.

It is the living Man, the living Man that will praiſe thee, as I alſo do this Day: the Father will make thy Truth known to his Children.

O Lord, ſave me, and we will ſing our Pſalms all the Days of our Life in the Houſe of the Lord.

*Ant.* From the Gate of Hell, O Lord, deliver my Soul.

*Ant.* O all ye that paſs by this Way, behold and ſee, if there be Grief like to my Grief.

deſcendunt in lacum veritatem tuam.

Vivens, vivens ipſe confitebitur tibi, ſicut & ego hodie; * Pater filiis notam faciet veritatem tuam.

Domine, ſalvum me fac: * & pſalmos noſtros cantabimus cunctis diebus vitæ noſtræ in domo Domini.

*Ant.* A porta inferi erue, Domine, animam meam.

*Ant.* O vos omnes qui tranſitis per viam; attendite & videte, ſi eſt dolor ſicut dolor meus.

## PSALM CXLVIII.

PRaiſe the Lord from the Heavens, *p.* 201.

LAudate Dominum de cœlis, *p.* 201.

## PSALM CXLIX.

SING to the Lord a new Song, *p.* 203.

CAntate Domino canticum novum, *p.* 203.

## PSALM CL.

PRaiſe the Lord in his Sanctuary, *p.* 204.

LAudate Dominum in ſanctis ejus. *p.* 204.

*Ant.*

*Ant.* O all ye that paſs by this Way, behold and ſee, if there be Grief like to my Grief.

*V.* My Fleſh ſhall reſt in Hope.

*R.* And thou wilt not let thy holy One ſee Corruption.

*Ant.* The Women ſitting at the Sepulchre lamented, weeping for our Lord.

*Ant.* O vos omnes qui tranſitis per viam, attendite & videte, ſi eſt dolor ſicut dolor meus.

*V.* Caro mea requieſcet in ſpe.

*R.* Et non dabis ſanctum tuum videre corruptionem.

*Ant.* Mulieres ſedentes ad monumentum lamentabantur, flentes Dominum.

*The Canticle of* Zachary.

BLESSED be the Lord God of *Iſrael*, *p.* 205.

*Ant.* The Women ſitting at the Sepulchre lamented, weeping for our Lord.

*V. Chriſt* became obedient to Death, even the Death of the Croſs: for which God has exalted him, and given him a Name that is above all Names.

*Canticum* Zachariæ.

BEnedictus Dominus Deus *Iſrael*, *p* 205.

*Ant.* Mulieres ſedentes ad monumentum lamentabantur, flentes Dominum.

*V. Chriſtus* factus eſt pro nobis obediens uſque ad mortem: mortem autem crucis: propter quod et Deus exaltavit illum, et dedit illi nomen quod eſt ſuper omne nomen.

Pater noſter, *and the reſt, as before.* p. 207.

THE

# Maſs for Holy Saturday.

*At a convenient Hour the Altars are dreſs'd; but the Candles are not lighted till the Beginning of the Maſs. Then without the Church, Fire is ſtruck out of a Flint, and Coals are lighted with it: after which the Prieſt with his Miniſters with the Croſs, Holy Water, and Incenſe, before the Church Gate, if it can be conveniently done, otherwiſe in the very Entrance of the Church, bleſſes the new Fire, ſaying:*

*V.* The Lord be with you.

*R.* And with thy Spirit.

Let us pray.

O God, who by thy Son, the Corner Stone, haſt beſtowed on the Faithful, the Fire of thy Brightneſs: ſanctify this new Fire produced from a Flint for our Uſe: and grant, that during this Paſchal Feſtival, we may be ſo inflamed with

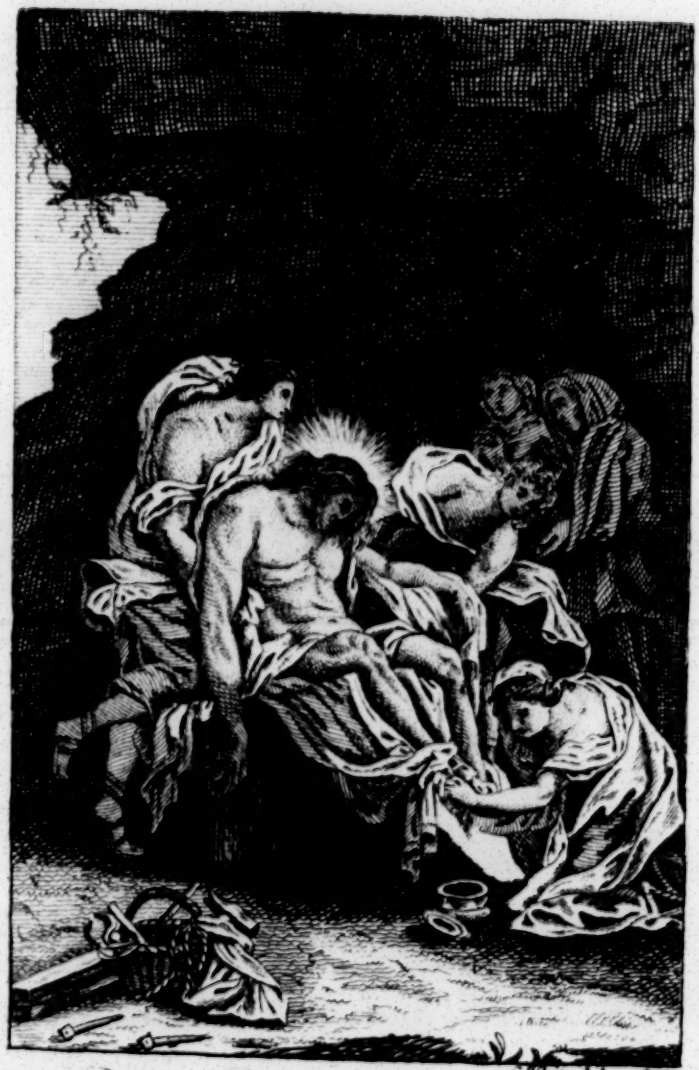
*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

Oremus.

DEUS, qui per Filium tuum, angularem ſcilicit lapidem, claritatis tuæ ignem Fidelibus contuliſti: productum é ſilice noſtris profuturum uſibus novum hunc ignem ſanctifica; & concede nos, ita per hæc Feſ-

ta



C.White del. et sculp.

The Burial of our Lord.

ta Paſchalis cœleſtibus deſideriis inflammari; ut ad perpetuæ claritatis, puris mentibus valeamus Feſta pertingere. Per eundem *Chriſtum, &c.*

*R.* Amen.

heavenly Deſires, that with pure Minds we may come to the Solemnity of eternal Splendor. Thro' the ſame *Chriſt* our Lord.

*R.* Amen.

Oremus.

DOmine Deus, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum: benedic hoc lumen, quod à te ſanctificatum atque benedictum eſt, qui illuminaſti omnem mundum: ut ab eo lumine accendamur, atque illuminemur igne claritatis tuæ: & ſicut illuminaſti *Moyſen* exeuntem de *Egypto*, ita illumines corda & ſenſus noſtros; ut ad vitam & lucem æternam pervenire mereamur. Per *Chriſtum* Dominum noſtrum.

*R.* Amen.

Let us pray.

O LordGod, Almighty Father, never failing Light, who art the Author of all Light: bleſs this Light, that is bleſſed and ſanctified by thee, who has enlightened the whole World: that we may be enlightened by that Light, and inflamed with the Fire of thy Brightneſs: and as thou didſt give Light to *Moſes*, when he went out of *Egypt*, ſo illuminate our Hearts and Senſes, that we may obtain Light and Life everlaſting. Thro' *Chirſt* our Lord.

*R.* Amen.

Oremus.

DOmine ſancte, Pater omnipotens æ-

Let us pray.

O Holy Lord, Almighty Father, eternal

God: vouchsafe to co-operate with us, who bless this Fire in thy Name, and in that of thy only Son, *Jesus Christ* our Lord and God, and of the Holy Ghost: assist us against the fiery Darts of the Enemy, and illuminate us with thy heavenly Grace. Who livest and reignest with the same only Son and Holy Ghost, one God for ever and ever.

*R.* Amen.

terne Deus, benedicentibus nobis hunc ignem in nomine tuo, & unigeniti Filii tui Dei ac Domini nostri *Jesu Christi*, & Spiritus Sancti, co operari digneris; & adjuva nos contra ignita tela inimici, & illustra gratia cœlesti. Qui vivas & regnas cum eodem unigenito tuo & Spiritu Sancto, Deus per omnia sæcula sæculorum.

*R.* Amen.

*Then he blesses the five Grains of Incense that are to be fixed in the Paschal-Candle, saying the following Prayer.*

POUR forth, we beseech, thee, Almighty God, thy abundant Blessing on this Incense: and kindle, O invisible Regenerator, the Brightness of this Night: that not only the Sacrifice, that is offered this Night may shine by the secret Mixture of thy Light; but also into whatever Place any Thing of this mysterious Sanctification shall be brought, there by the Power of thy Majesty

VENIAT, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedictionis infusio; & hunc nocturnum splendorem, invisibilis Regenerator accende, ut non solum sacrificium, quod hac nocte litatum est arcada luminis tui admixtione refulgeat; sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ

abolicæ fraudis nequitia, virtus tuæ majestatis asſiſtat. Per *Chriſtum*. Dominum noſtrum.

all the malicious Artifices of the Devil may be defeated. Thro' *Chriſt* our Lord.

*R.* Amen. *R.* Amen.

*Whilſt he bleſſes the Grains of Incenſe, an Acolyth puts ſome of the bleſſed Fire into the Cenſer, and the Prieſt after the Prayer puts Incenſe to it, bleſſing it as uſually, ſaying:*

Ab illo benedicaris, in cujus honore cremaberis. Amen.

Be thou bleſſed by him, in whoſe Honour thou ſhalt be burnt. Amen.

*Then he ſprinkles the Grains of Incenſe and the Fire thrice with Holy-Water, ſaying:*

Aſperges me Domine, hyſſopo, & mundabor: lavabis me, & ſuper nivem dealbabor.

Thou ſhalt ſprinkle me, O Lord, with Hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be whither than Snow.

*After which, he fumes them thrice with the Cenſer. Then the Deacon putting on a white Dalmatic, takes the Rod with triple Candles fixed on the Top. Then the Thuriſer goes firſt with an Acolyth, carrying in a Plate the five Grains of Incenſe; the Sub-deacon with the Croſs follows, and the Clergy in Order; then the Deacon with the triple Candles, and laſt of all the Prieſt. When the Deacon is come into the Church, an Acolyth, that carries a Candle lighted from the new Fire, lights one of the three Candles on the Top of the Rod, and the*

*Deacon*

*Deacon holding up the Rod kneels, as do all the reſt, accept the Sub-deacon, and ſings alone:*

Behold the Light of Christ. — Lumen *Chriſti.*

*R.* Thanks be to God. — *R.* Deo gratias.

*The ſame is done in the Middle of the Church, and before the Altar, when the two other Candles are lighted. Being come to the Altar, the Prieſt goes to the Epiſtle ſide, and the Deacon with the Book aſks Bleſſing of the Prieſt, ſaying:*

Pray father bleſs me. — Jube domne benedicere.

*Then the Prieſt ſays:*

The Lord be in thy Heart and Lips: that thou mayeſt worthily and fitly proclaim his Paſchal Praiſe. In the Name of the Father, and of the Son, and of the Holy Ghoſt. — Dominus ſit in corde tuo, et in labiis tuis, ut digne et comptenter annunties ſuum Paſchale præconium. In nomine Patris, et Filii, et Spiritus Sancti.

*R.* Amen. — *R.* Amen.

*After this the Deacon goes to the Deſk on the Goſpel-ſide, where he fumes the Book with Incenſe, and, all ſtanding as at the Goſpel, he bleſſes the Paſchal-candle, ſaying:*

LET now the heavenly Troops of Angels rejoice: let the Divine Myſteries be joyfully celebrated: and let a ſacred Trumpet proclaim the

EXultet jam Angelica turba cœlorum: exultent divina myſteria: et pro tanti Regis victoria, tuba inſonet ſalutaris. Gaudent &

tellus

tellus tantis irradiata fulgoribus: & æterni Regis ſplendore illuſtrata totius orbis ſe ſentiat amiſiſſe caliginem. Lætetur & mater Eccleſia tanti luminis adornata fulgoribus: & magnis populorum vocibus hæc aula reſultet. Qua propter adſtantes vos, fratres chariſſimi, ad tam miram hujus ſancti luminis claritatem una mecum, quæſo. Dei omnipotentis miſericordiam invocate. Ut qui me non meis meritis intra Levitarum numerum dignatus eſt aggregare, luminis ſui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum noſtrum *Jeſum Chriſtum* Filium tuum: qui cum eo vivit & regnat in unitate Spiritus Sancti, Deus per omnia ſæcula ſæculorum.

Victory of ſo great a King. Let the Earth alſo be filled with Joy, being illuminated with ſuch reſplendent Rays: and let it be ſenſible, that the Darkneſs, which overſpread the whole World, is chaſed away by the Splendor of our eternal King. Let our Mother the Church be alſo glad, finding herſelf adorned with the Rays of ſo great a Light: and let this Temple reſound with the joyful Acclamations of the People. Wherefore, beloved Brethren, you who are now preſent at the admirable Brightneſs of this holy Light: I beſeech you to invoke with me the Mercy of Almighty God. That he, who has been pleaſed above my Deſert to admit me into the Number of his Levites, will, by an Effuſion of this Light upon me, enable me to celebrate the Praiſes of this Candle. Thro' our Lord *Jeſus Chriſt* his Son; who with him and the Holy Ghoſt lives and reigns one

one God for ever and ever.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Lift up your Hearts.

*R.* We have them lifted up to the Lord.

*V.* Let us give Thanks to the Lord our God.

*R.* It is meet and juſt.

*R.* Amen.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Surſum corda.

*R.* Habemus ad Dominum.

*V.* Gratias agamus Domino Deo noſtro.

*R.* Dignum & juſtum eſt.

IT is truly meet and juſt to proclaim with all the Affection of our Heart and Soul, and with the Sound of our Voice, the inviſible God the Father Almighty, and his only Son our Lord *Jeſus Chriſt*. Who paid for us to his eternal Father, the Debt of *Adam:* and by his Sacred Blood cancel'd the Guilt contracted by original Sin. For this is the Paſchal Solemnity, in which the true Lamb was ſlain, by whoſe Blood the Doors of the Faithful are conſecrated. This is the Night in which thou formerly

VERE dignum & juſtum eſt inviſibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum noſtrum *Jeſum Chriſtum*, toto cordis ac mentis affectu, & vocis miniſterio perſonare. Qui pro nobis æterno Patri *Adæ* debitum ſolvit: & veteris piaculi cautionem pio cruore deterſit. Hæc ſunt enim Feſta Paſchalia, in quibus verus ille Agnus occiditur, cujus Sanguine poſtes fidelium conſecrantur. Hæc eſt nox, in qua primùm Patres noſtros

noſtros filios *Iſrael* eductos de *Egypto*, mare rubrum ſicco, veſtigio tranſire feciſti. Hæc igitur nox eſt, quæ peccatorum tenebras columnæ illuminatione purgavit. Hæc nox eſt, quæ hodie per univerſum mundum in *Chriſto* credentes à vitiis ſæculi & caligine peccatorum ſegregatos, reddit gratiæ, ſociat ſanctitati. Hæc nox eſt, in qua deſtructis vinculis mortis, *Chriſtus* ab inferis victor aſcendit. Nihil enim nobis naſci profuit, niſi redimi profuiſſet. O mira circa nos tuæ pietatis dignatio! O ineſtimabilis dilectio charitatis; ut ſervum redimeres, filium tradidiſti. O certe neceſſarium *Adæ* peccatum, quod *Chriſti* morte deletum eſt! O felix culpa quæ talem ac tantum meruit habere redemptorem! O vere beata nox, quæ ſola meruit ſcire tempus & horam, in qua *Chriſtus* ab in-

brought'ſt forth our Forefathers the Children of *Iſrael* out of *Egypt*, leading them dry-foot thro' the Red Sea. This then is the Night, which diſſipated the Darkneſs of Sin, by the Light of the Pillar. This is the Night, which now delivers all over the World thoſe that believe in *Chriſt*, from the Vices of the World and Darkneſs of Sin, reſtores them to Grace, and cloaths them with Sanctity. This is the Night, in which *Chriſt* broke the Chains of Death, and aſcended Conqueror from Hell. For it avail'd us nothing to be born, unleſs it had avail'd us to be redeem'd. O how admirable is thy Goodneſs towards us! O how ineſtimable is thy Love! Thou haſt deliver'd up thy Son to redeem a Slave. O truly neceſſary Sin of *Adam*, which the Death of Chriſt has blotted out! O happy Fault, that merited ſuch and ſo great a Redeemer! O truly bleſſed Night, which

alone deſerves to know the time and hour, when Chriſt roſe again from Hell. This is the Night of which it is written: *And the Night ſhall be as light as the Day, and the Night is my Illumination in my Delights.* Therefore the Sanctification of this Night blots out Crimes, waſhes away Sins, and reſtores Innocence to Sinners, and Joy to the Sorrowful. It baniſhes Enmities, produces Concord, and humbles Empires.

ſeris reſurrexit. Hæc nox eſt, de qua ſcriptum eſt: *Et nox ſicut dies illuminabitur, & nox illuminatio mea in deliciis meis.* Hujus igitur ſanctificatio noctis fugat ſcelera, culpas lavat, & reddit innocentiam lapſis, & mœſtis lætitiam. Fugat odia, concordiam parat, & curvat imperia.

*Here the Deacon fixes the five Grains of Incenſe in the Candle, in Form of a Croſs.*

Therefore on this ſacred Night, receive, O holy Father, the Evening Sacrifice of this Incenſe, which thy holy Church by the Hands of her Miniſters preſents to thee in this ſolemn Oblation of this Wax Candle, made out of the Labour of Bees, and now we know the Excellence of this Pillar, which the ſparkling Fire lights for the Honour of God.

In hujus igitur noctis gratia, ſuſcipe ſancte Pater, incenſi hujus ſacrificium veſpertinum, quod tibi in hac cerei oblatione ſolemni, per Miniſtrorum manus, de operibus apum, Sacro-ſanctu redditEcclefia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignes accendit.

*Here*

*Here the Deacon lights the Candle with one of the three Candles on the Rod.*

Qui licet ſit diviſus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in ſubſtantiam pretiosæ hujus lampadis, apis mater eduxit.

Which Fire, tho' now divided ſuffers no Loſs from the Communication of its Light. Becauſe it is fed by the melted Wax, which its Mother the Bee made for the Compoſition of the precious Lamp.

*Here the Lamps are lighted.*

O vere beata nox quæ expoliavit *Egyptios*, ditavit *Hebræos* Nox in qua terrenis cœleſtia, humanis divina junguntur. Oramus ergo te, Domine, ut cereus iſte in honorem tui nominis conſecratus, ad noctis hujus caliginem deſtruendam, indeficiens perſeveret: & in odorem ſuavitatis acceptus, ſupernis luminaribus miſceatur. Flammas ejus *Lucifer* matutinus inveniat. Ille (inquam) *Lucifer*, qui neſcit occaſum. Ille, qui regreſſus ab inferis, humano generi ſerenus illuxit. Precamur ergo

O truly bleſſed Night, which plundered the *Egyptians*, and enrich'd the *Hebrews*. A Night in which Heaven is united to Earth, and God to Man. We beſeech thee therefore, O Lord, that this Candle, conſecrated to the Honour of thy Name, may continue burning to diſſipate the Darkneſs of this Night: and being accepted as a ſweet-ſmelling Savour, may be united with the celeſtial Lights. Let the Morning Star find it burning. I mean that Star which never ſets. Who being return'd from Hell, ſhone with Brightneſs on Mankind. We

beſeech thee therefore, O Lord, to grant us peaceable Times during theſe Paſchal Solemnities, and with thy conſtant Protection to rule, govern and preſerve us thy Servants, all the Clergy, and the devout Laity, together with our Holy Father Pope *N.* and our Biſhop *N.* Regard alſo our moſt devout King *N.* and ſince thou knoweſt, O God, the Deſires of his Heart, grant by the ineffable Grace of thy Goodneſs and Mercy, that he may enjoy with all his People the Tranquility of perpetual Peace, and heavenly Victory. Thro' the ſame Lord Jeſus Chriſt thy Son; who with thee and the Holy Ghoſt, lives and reigns one God for ever and ever.

te Domine ut nos famulos tuos, omnemque clerum, & devotiſſimum populum, una cum beatiſſimo Papa noſtro *N.* & Antiſtite noſtro *N.* quiete temporum conceſſa in his paſchalibus gaudiis aſſidua protectione regere, gubernare, et conſervare digneris. Reſpice etiam ad devotiſſimum Regem noſtrum *N.* cujus, tu Deus, deſiderii vota prænoſcens, ineffabilis pietatis & miſericordiæ tuæ munere tranquillum perpetuæ pacis tempus accommoda, & cæleſtem victoriam cum omni populo ſuo. Per eundem Dominum noſtrum Jeſum Chriſtum Filium tuum: qui tecum vivit & regnat in unitate Spiritus ſancti, Deus, per omnia ſæcula ſæculorum.

*R.* Amen.

*R.* Amen.

*After the Benediction of the Paſchal-candle, the Prophecies are read, and the Catechumens are inſtructed and prepared to receive Baptiſm.*

Pro-

*Prophetia prima,*
*Gen.* 1.

IN principio creavit Deus Cœlum & Terram. Terra autem erat inanis, & vacua, & tenebræ erant ſuper faciem abyſſi: & ſpiritus Dei ferebatur ſuper aquas Dixitque Deus; Fiat lux. Et facta eſt lux. Et videt Deus lucem quod eſſet bona: & diviſit lucem à tenebris. Appellavitque lucem diem, & tenebras noctem. Factumque eſt veſpere & mane dies unus. Dixit quoque Deus: Fiat firmamentum in medio aquarum, & dividat aquas ab aquis. Et fecit Deus firmamentum, diviſitque aquas, quæ erant ſub firmamento, ab his quæ erant ſuper firmamentum. Et factum eſt ita. Vocavitque Deus firmamentum, cœlum. Et factum eſt veſpere & mane dies ſecundus. Dixit vero Deus: Congregentur aquæ quæ ſub cœlo ſunt, in

*The Firſt Prophecy.*
*Gen.* 1.

IN the Beginning God created Heaven and Earth. And the Earth was without Form and void, and Darkneſs was upon the Face of the Deep: and the Spirit of God moved over the Waters. And God ſaid: Be Light made. And Light was made. And God ſaw the Light that it was good: and he divided the Light from Darkneſs. And he called the Light Day, and the Darkneſs, Night: and the Evening and Morning were the firſt Day. God alſo ſaid: Let there be a Firmament in the middle of the Waters. And let it divide the Waters from the Waters. And God made a Firmament, and divided the Waters that were under the Firmament, from thoſe that were above the Firmament. And it was done ſo. And God call'd the Firmament Heaven: and the Evening and the Morning

Morning were the ſecond Day. And God ſaid: Let the Waters that are under the Heaven, be gather'd together into one Place: and let the dry Land appear, and it was done ſo. And God call'd the dry Land, Earth, and he call'd the Gathering together of the Waters, Seas, And God ſaw that it was good. And he ſaid: Let the Earth ſhoot forth the Herb that is green and yields Seed, and the Fruit-tree yielding Fruit according to its Kind, whoſe Seed may be in itſelf upon the Earth. And it was done ſo. And the Earth brought forth the Herb that is green and yields Seed according to its Kind, and the Tree bears Fruit, and has each its Seed according to its Kind. And God ſaw that it was good. And the Evening and the Morning were the third Day. And God ſaid: Let there be made Lights in the Firmament of Heaven, and divide the Day and the Night, and let

locum unum, & appareat arida. Factumque eſt ita. Et vocavit Deus aridam terram, congregationeſque aquarum appellavit maria. Et vidit Deus, quod eſſet bonum, & ait: Germinet terra herbam virentem, & facientem ſemen: & lignum pomiferum faciens fructum juxta genus ſuum, cujus ſemen in ſemetipſo ſit ſuper terram. Et factum eſt ita. Et protulit terra herbam virentem, & facientem ſemen juxta genus ſuum lignum que faciens fructum, & habens unumquodque ſementem ſecundum ſpeciem ſuam. Et vidit Deus, quod eſſet bonum. Factumque eſt veſpere & mane, dies tertius. Dixit autem Deus: Fiant luminaria in firmamento cœli, & dividant diem ac noctem: & ſint in ſigna, & tempora, & dies, & annos: & luceant in firmamento cœli, & illuminent terram. Et factum eſt ita. Fecit-

que

que Deus duo luminaria magna : luminare majus, ut præeſſet diei : & luminare minus, ut præeſſet nocti : & ſtellas. Et poſuit eas in firmamento cœli, ut lucerent ſuper terram, & præceſſent diei ac nocti, & dividerent lucem ac tenebras. Et vidit Deus, quod eſſet bonum. Et factum eſt veſpere & mane, dies quartus. Dixit etiam Deus : Producant aquæ reptile animæ viventis, & volatile ſuper terram ſub firmamento cœli. Creavitque Deus cete grandia, & omnem animam viventem, atque motabilem, quam produxerant aquæ in ſpecies ſuas : et omne volatile, ſecundum genus ſuum. Et vidit Deus, quod eſſet bonum : Benedixitque eis, dicens ; Creſcite, & multiplicamini, & replete aquas maris : aveſque multiplicentur ſuper terram. Et factum eſt veſpere & mane, dies quintus. Dixit quoque Deus ;

them be for Signs and Seaſons, and for Days and Years : to ſhine in the Firmament of Heaven, and give Light to the Earth, And it was done ſo. And God made two great Lights : a greater Light to govern the Day, and a leſſer Light to govern the Night ; and he made alſo the Stars. And he put them in the Firmament of Heaven, to ſhine upon the Earth, and to govern the Day and the Night, and to divide the Light and the Darkneſs. And God ſaw that it was good. And the Evening and the Morning were the fourth Day. God ſaid alſo : Let the Waters produce Creeping Creatures having Life, and Birds flying above the Earth under the Firmament of Heaven. And God created huge Whales, and every living and moving Creature, which the waters brought forth according to their Kind, and every flying Bird according to its Kind. And God ſaw that it was good.

And

And he bleſs'd them, ſaying: Increaſe and multiply, and fill the Waters of the Sea, and let the Birds multiply on the Earth. And the Evening and Morning were the fifth Day. God ſaid alſo, let the Earth bring forth living Creatures in their Kind: Cattle and Creeping Things, and Beaſts of the Earth according to their Kinds. And it was done ſo. And God made the Beaſts of the Earth according to their Kinds, and Cattle, and all the Creeping Things of the Earth in their Kinds. And God ſaw that it was good: and he ſaid: Let us make Man to our own Image and Likeneſs: and let him have Dominion over the Fiſhes of the Sea, and the Birds of the Air, and the Beaſts, and the whole Earth, and every Creeping Thing that moves upon the Earth. And God created Man to his own Image: he created him to the Image of God: he created them Male

producat terra animam vivemtem in genere ſuo: jumenta & reptilia, & beſtias terræ ſecundum ſpecies ſuas. Factumque eſt ita. Et fecit Deus beſtias terræ juxta ſpecies ſuas: & jumenta & omne reptile terræ in genere ſuo. Et vidit Deus, quod eſſet bonum: et ait: Faciamus hominem ad imaginem & ſimilitudinem noſtram, & præſit piſcibus maris, & volatilibus cœli, et beſtiis, univerſæque terræ, omnique reptili quod movetur in terra. Et creavit Deus hominem ad imaginem ſuam: ad imaginem Dei creavit illum, maſculum et feminam creavit eos. Benedixitque illis Deus, et ait: Creſcite et multiplicamini, et replete terram, et ſubjicite eam, et dominamini piſcibus maris, et volatibilus cœli, et univerſis animantibus, quæ moventur ſuper terram Dixitque Deus: Ecce dedi vobis omnem her-

amb

bam afferentem ſemen ſuper terram, & univerſa ligna, quæ habent in ſemetipſis ſementem generis ſui, ut ſint vobis in eſcam; & cunctis animantibus terræ, omnique volucri cæli, & univerſis quæ moventur in terra, & in quibus eſt anima vivens, ut habeant ad veſcendum. Et factum eſt ita. Viditque Deus cuncta quæ fecerat: & erant valde bona. Et factum eſt veſpere & mane, dies ſextus. Igitur perfecti ſunt cœli & terra & omnis ornatus eorum. Complevitque Deus die ſeptimo opus ſuum quod fecerat: & requievit die ſeptimo ab univerſo opere quod pratrarat.

and Female. And God bleſs'd them and ſaid: Increaſe and multiply, and fill the Earth and ſubdue it: and rule over the Fiſhes of the Sea, and the Birds of the Air, and all the living Creatures that move upon the Earth. And God ſaid: Behold I have given to you every Herb yielding Seed upon the Earth, and all the Trees that have in themſelves Seed of their own Kind, to be your Food: and to all the Animals of the Earth, and every Bird of the Air, and to all that move upon the Earth, and in which there is Life, for them to feed upon. And it was done ſo. And God ſaw all the Things that he had made, and they were very good. And the Evening and the Morning were the ſixth Day. Thus the Heavens and the Earth and all their Beauty were perfected. And the ſeventh Day God ended the Work which he had made: and he reſted the ſeventh Day from all the

Work which he had done

*The Prieſt ſays;*
Let us pray.
*The Deacon.*
Let us bend our Knees.

*Sacerdos dicit.*
Oremus.
*Diaconus.*
Flectamus genua.

*The Sub-deacon.*
Riſe up.

*Subdiaconus.*
Levate.

## The PRAYER.

O God, who haſt wonderfully created Man and more wonderfully redeem'd him: grant us, we beſeech thee, ſuch Strength of Mind and Reaſon againſt the Allurements of Sin, that we may deſerve to obtain eternal Joys. Thro' Je- Chriſt our Lord. *R.* Amen.

DEUS, qui mirabiliter creaſti hominem, & mirabilius redimiſti: da nobis, quæſumus, contra oblectamenta peccati, mentis ratione peſiſtere, ut mereamur ad æterna gaudia pervenire. Per Dominum noſtrum Jeſum Chriſtum, &c. *R.* Amen.

*The ſecond Prophecy,*
*Gen.* 5. 6. 7. 8.

NOE when he was five hundred Years old, begat *Sem*, *Cham*, and *Japhet*. And after that Men began to multiply upon the Earth, and had begotten Daughters, the Sons of God ſeeing that the Daughters of

*Prophetia Secunda.*
Gen. 5. 6. 7. 8.

NOE vero cum quingentorum eſſet annorum, genuit *Sem*, *Cham*, & *Japheth*. Cumque cœpiſſent homines multiplicari ſuper terram, & filias procreaſſent: videntes filii Dei filias hominum

quod

quod eſſent pulchræ, acceperunt ſibi uxores ex omnibus quas elegerant. Dixitque Deus: Non permanebit ſpiritus meus in homine in æternum, quia caro eſt. Eruntque dies illius centum viginti annorum. Gigantes autem erant ſuper terram in diebus illis. Poſtquam enim ingreſſi ſunt filii Dei ad filias hominum, illæque genuerunt: iſti ſunt potentes à ſæculo viri famoſi. Videns autem Deus quod multa malitia hominum eſſet in terra, & cuncta cogitatio cordis intenta eſſet ad malum omni tempore, pœnituit eum, quod hominem feciſſet in terra. Et tactus dolore cordis intrinſecus: Delebo (iniquit) hominem quem creavi, à facie terræ, ab homine uſque ad animantia, à reptili uſque ad volucres cœli: pœnitet enim me feciſſe eos. *Noe* vero invenit gratiam coram Domino.

Men were beautiful, took to themſelves for Wives out of all whom they had choſen. And God ſaid: My Spirit ſhall not remain in Man for ever, becauſe he is Fleſh: and his Days ſhall make up an hundred and twenty Years. And there were Giants on the Earth in thoſe Days. For after the Sons of God had accompanied with the Daughters of Men, they brought forth Children, who are thoſe mighty Men, famous in all Ages. And God ſeeing that the Malice of Men was great upon the Earth, and that all the Thoughts of their Hearts were bent upon Evil all Times, he repented him that he had made Man upon the Earth. And being inwardly touch'd with Sorrow of Heart: I will exterminate, ſays he, Man whom I have created from the Face of the Earth, from Man even to the Beaſts, from the creeping Thing even to the Birds of the Air. For

it repents me that I have made them. But *Noe* found Grace with the Lord. Theſe are the Generations of *Noe: Noe* was a juſt and perfect Man in his Generations; he walk'd with God. And he begat three Sons, *Sem*, *Cham*, and *Japheth*. And the Earth was corrupted before God, and fill'd with Iniquity. And when God ſaw that the Earth was corrupted (for all Fleſh had corrupted its Way upon the Earth) he ſaid to *Noe:* the End of all Fleſh is come before me: the Earth is fill'd with Iniquity from the Face of them, and I will deſtroy them with the Earth. Make thee an Ark of Timber planted. Thou ſhalt make little Cabins in the Ark, and pitch it within and without with Bitumen. And thus ſhalt thou make it. The length of the Ark ſhall be three hundred Cubits, and Breadth fifty Cubits, and its Heigth thirty Cubits. Thou ſhalt make a Window in the

Hæ ſunt generationes *Noe*. *Noe* vir juſtus atque perfectus fuit in generationibus ſuis; cum Deo ambulavit. Et genuit tres filios, *Sem*, *Cham*, & *Japheth*. Corrupta eſt autem terra coram Deo, & repleta eſt iniquitate. Cumque vidiſſet Deus terram eſſe corruptam (omnis quippe caro corruperat viam ſuam ſuper terram) dixit ad *Noe:* Finis univerſæ carnis venit coram me: repleta eſt terra iniquitate à facie eorum, & ego diſperdam eos cum terra. Fac tibi arcam de lignis levigatis. Manſiunculas in arca facies: & bitumine linies intrinſecus & extrinſecus. Et ſic facies eam. Trecentorum cubitorum erit longitudo arcæ: quinquaginta cubitorum latitudo: & triginta cubitorum altitudo illius. Feneſtram in arca facies: & in cubito conſummabis ſummitatem ejus. Oſtium autem arcæ pones ex latere

tera deorſum. Cænacula & uiſlega facies in ea. Ecce ego adducam aquas diluvii ſuper terram ut interficiam omnem carnem, in qua Spiritus vitæ eſt ſubter cœlum. Univerſa quæ in terra ſunt, conſumentur : Ponamque fœdus meum tecum : & ingredieris arcam, tu, & filii tui, uxor tua, & uxores filiorum tuorum tecum. Et ex cunctis animantibus univerſæ carnis binas induces in arcam, ut vivent tecum : maſculini ſexus & feminini. De volucribus juxta genus ſuum, & de jumentis in genere ſuo, & ex omni reptili terræ ſecundum genus ſuum : bina de omnibus ingredientur tecum, ut poſſint vivere. Tolles igitur tecum ex omnibus eſcis, quæ mandi poſſunt, & comportabis apud te : & erunt tam tibi, quam illis in cibum. Fecit ergo *Noe* omnia, quæ præceperat illi Deus.

Ark, and thou ſhalt make it a Cubit in Height ; and thou ſhalt ſet the Door of the Ark, at the Side below ; thou ſhalt made in it Rooms and third Stories. Behold I will bring a Flood of Waters upon the Earth. that I may deſtroy all Fleſh, in which there is the Breath of Life under the Heavens. All Things that are on the Earth, ſhall be conſumed. And I will make my Covenant with thee: and thou ſhalt enter into the Ark, and thy Sons, thy Wife, and the Wives of thy Sons with thee, and thou ſhalt bring into the Ark to live with thee, Pairs of all living Creatures of all Fleſh, of the Male and Female Sex. Of Birds according to their Kind, and of Beaſts in their Kind, and of every creeping Thing of the Earth, according to its Kind : Pairs of all ſhall enter with thee, that they may live. Thou ſhalt therefore take with thee of all Meats that may be eaten,

and

and lay them up by thee; and they ſhall be Food both for Thee and Them. *Noe* therefore did all the Things which God had commanded him. And he was ſix hundred Years old when the Waters of the Flood overflowed the Earth: All the Springs of the great Deep broke out, and the Flood-gates of Heaven were opened and the Rain fell upon the Earth forty Days and forty Nights. In the very Point of that Day. *Noe* and *Sem*, and *Cham*, and *Japheth*, his Sons, his Wife, and the three Wives of his Sons with them entered into the Ark: they and every living Creature according to its Kind, and all Cattle in their Kind, and every Thing that moves upon the Earth, in its Kind, and every Bird according to its Kind. Now the Ark floated upon the Waters. And the Waters ſwelled exceedingly above the Earth, and all the high Mountains under the whole Heaven were co-

Eratque ſexcentorum annorum, quando diluvii aquæ inundaverunt ſuper terram. Rupti ſunt autem omnes fontes abyſſi magnæ, & cataractæ cœli apertæ ſunt: & facta eſt pluvia ſuper terram quadraginta diebus & quadraginta noctibus. In articulo diei illius ingreſſus eſt *Noe*, & *Sem*, & *Cham*, & *Japheth*, filii ejus, uxor illius, & tres uxores filiorum ejus cum eis in arcam: ipſi & omne animal, ſecundum genus ſuum, univerſaque jumenta in genere ſuo, & omne quod movetur ſuper terram in genere ſuo, cunctumque volatile ſecundùm genus ſuum. Porro arca ferebatur ſuper aquas. Et aquæ prævaluerunt nimis ſuper terram: opertique ſunt omnes montes excelſi ſub univerſo cœlo. Quindecim cubitis altior fuit aqua ſuper montes, quos operuerat. Conſumptaque eſt

omnis

omnis caro quæ movebatur ſuper terram, volucrum animantium, beſtiarum, omniumque reptilium quæ reptant ſuper terram. Remanſit autem ſolus *Noe*, & qui cum eo erant in arca: Obtinueruntque aquæ terram centum quinquaginta diebus. Recordatus autem Deus *Noe*, cunctorumque animantium, & omnium jumentorum, quæ erant cum eo in arca: adduxit ſpiritum ſuper terram, & imminutæ ſunt aquæ. Et clauſi ſunt fontes abyſſi, & cataractæ cœli: & prohibitæ ſunt pluviæ de cælo. Reverſæque ſunt aquæ de terra, euntes & redeuntes: & cœperunt minui poſt centum quinquaginta dies. Cumque tranſiſſent quadraginta dies, aperiens *Noe* feneſtram arcæ quam fecerat, dimiſit corvum; qui egrediebatur, & non revertebatur, donec ſiccarentur aquæ ſuper terram. Emiſit quoque

vered. The Water was fifteen Cubits higher than the Mountains which it covered. And all the Fleſh was deſtroyed that moved upon the Earth, of Birds, Cattle, Beaſts, and all creeping Things that creep upon the Earth. Only *Noe* remained, and they that were with him in the Ark. And the Waters covered the Earth an hundred and fifty Days. But God remembering *Noe*, and all the living Creatures, and all the Cattle, that were with him in the Ark, made a Wind blow upon the Earth, and the Waters decreaſed. And the Springs of the Deep and the Flood-gates of Heaven were ſhut up: and the Rains from Heaven were ſtopt. And the Waters going and coming went off from the Earth: and they began to decreaſe after an hundred and fifty Days. And after forty Days were paſſed *Noe* opening the Windows of the Ark which he had made, let

out

out a Raven, which went out, and returned not, until the Waters were dried upon the Earth. He ſent out alſo a Dove after him, to ſee if the Waters were yet gone off from the Face of the Earth. Which, having not found where to reſt her Foot, returned to him into the Ark: for the Waters were upon the whole Earth: and he ſtretched out his Hand, and having caught her, brought her into the Ark. And having expected ſeven Days more, he again ſent the Dove out of the Ark. But ſhe came to him in the Evening, carrying in her Bill an Olive Branch with green Leaves. *Noe* therefore underſtood that the Waters were gone off from the Earth. Nevertheleſs he expected ſeven Days more: and he ſent out the Dove, which returned no more to him. And God ſpake to *Noe*, ſaying: Go out of the Ark, thou and thy Wife, thy Sons, and the Wives of thy Sons with thee,

columbam poſt eum, ut videret, ſi jam ceſſaſſent aquæ ſuper faciem terræ. Quæ cum non inveniſſet ubi requieſceret pes ejus, reverſa eſt ad eum in arcam. Aquæ enim erant ſuper univerſam terram. Expenditque manum, & apprehenſam intulit in arcam. Expectatis autem ultra ſeptem diebus aliis, rurſum dimiſit columbam ex arca: at illa venit ad eum ad veſperam, portans ramum olivæ virentibus foliis in ore ſuo. Intellexit ergo *Noe*, quod ceſſaſſent aquæ ſuper terram. Expectavitque nihilominus ſeptem diebus aliis, & emiſit columbam, quæ non eſt reverſa ultra ad eum. Locutus eſt autem Deus ad *Noe*, dicens: Egredere de arca tu, & uxor tua, filii tui, & uxores filiorum tuorum tecum. Cuncta animantia quæ ſunt apud te, ex omni carne tam in volatilibus, quam in beſtiis,

&

& universis reptilibus quæ reptant super terram, educ tecum, & ingredimini super terram: Crescite, & multiplicamini super eam. Egressus est ergo *Noe*, & filii ejus, uxor illius & uxores filiorum ejus cum eo. Sed omnia animantia, jumenta & reptilia quæ reptant super terram, secundùm genus suum, egressa sunt de arca. Ædificavit autem *Noe* altare Domino: & tollens de cunctis pecoribus & volucribus mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.

Bring out with thee all the Living Creatures of all Flesh, that are with thee, as well among the Birds as among the Beasts, and all creeping Things that creep upon the Earth: increase and multiply upon it. *Noe* therefore went out, and his Sons, his Wife, and the Wives of his Sons with him. All the living Creatures, the Cattle, and the creeping Things that creep upon the Earth according to their Kind, went also out of the Ark. And *Noe* erected an Altar to the Lord: and taking some of all the Cattle and Birds that were clean, he offer'd Holocausts upon the Altar. And the Lord smell'd the sweet Savour.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Rise up.

The PRAYER.

DEUS incommutabilis virtus & lumen æternum; respice propi-

O God, whose Power is unchangeable and Light eternal: mercifully

ly regard the wonderful Sacrament of thy whole Church, and by an Effect of thy perpetual Providence perform with Tranquility the Work of human Salvation: and let the whole World experience and ſee, that what was fallen is raiſed up, what was old is made new, and all Things are re-eſtabliſh'd, thro him that gave them their firſt Being, our Lord *Jeſus Chriſt*. Who lives and reigns with thee, *&c.*

tius ad totius Eccleſiæ tuæ mirabile Sacramentum, & opus ſalutis humanæ perpetuæ diſpoſitionis effectu tranquillius operare: totuſque mundus experiatur & videat, dejecta erigi, inveterata renovari, & per ipſum redire omnia in integrum, à quo ſumpſere principium, Dominum noſtrum *Jeſum Chriſtum* Filium tuum: qui tecum vivit & regnat, *&c.*

*The Third Prophecy.*
*Gen* 22.

IN thoſe Days: God tempted *Abraham*, and ſaid to him: *Abraham, Abraham.* And he anſwer'd: I am here. He ſaid to him: Take *Iſaac* thy only begotten Son, whom thou loveſt, and go into the Land of *Viſion*: and there thou ſhalt offer him for an Holocauſt upon one of the Mountains, which I ſhall ſhew thee. *Abraham* therefore riſing in the Night, ſaddled his Aſs

*Prophetia Tertia.*
*Gen.* 22.

IN diebus illis: Tentavit Deus *Abraham*, & dixit ad eum: *Abraham, Abraham.* At ille reſpondit: Adſum. Ait illi: Tolle filium tuum unigenitum, quem diligis *Iſaac*, & vade in terram *Viſionis*: & offeres eum ibi in holocauſtum ſuper unum montium, quem monſtravero tibi. Igitur *Abraham* de nocte conſurgens, ſtravit aſinum ſuum, ducens ſecum duos

os juvenes, & *Iſaac* filium ſuum. Cumque concidiſſet ligna, in holocauſtum, abiit ad locum quem præceperat ei Deus. Die autem tertio elevatis, oculis vidit locum procul, dixitque ad pueros ſuos; Expectate hic cum aſino: Ego & puer illuc uſque properantes, poſtquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocauſti, & impoſuit ſuper *Iſaac* filium ſuum: ipſe vero portabat in manibus ignem & gladium. Cumque duo pergerent ſimul, dixit *Iſaac* patri ſuo: Pater mi: At ille reſpodit: Quid vis, fili? Ecce (iniquit) ignis & ligna, ubi eſt victima holocauſti? Dixit *Abraham:* Deus providebit ſibi victimam holocauſti, fili mi. Pergebant ergo pariter: veneruntque ad locum quem oſtenderat ei Deus: in quo ædificavit altare: & deſuper ligna compoſuit. Cumque colligaſſet *Iſaac* filium

taking with him two young Men and his Son *Iſaac*. And when he had cut the Wood for the Holocauſt, he went to the Place, whither God had commanded him. And the third Day lifting up his Eyes, he ſaw the Place afar off: and he ſaid to his Servants: Stay here with the Aſs: I and my Boy will make haſte to that Place, and will return to you, after we have adored. He took alſo the Wood for the Holocauſt, and laid it upon his Son *Iſaac:* but he himſelf carried in his Hands the Fire and a Sword. And as they two went together, *Iſaac* ſaid to his Father: Father! And he anſwer'd: What wilt thou have, Son? Behold, ſays he, the Fire and the Wood: where is the Victim for the Holocauſt? And *Abraham* ſaid: Son, God will provide himſelf a Victim for the Holocauſt. They went on therefore together, and came to the Place which God had ſhewn him, in

which he built an Altar, and laid the Wood in order upon it: and having bound his Son *Iſaac*, he laid him on the Altar over the Pile of Wood. And he ſtretched out his Hand, and took up the Sword, to ſacrifice his Son. And behold an Angel of the Lord cried out from Heaven, ſaying; *Abraham, Abraham*, Who anſwer'd, I am here. And he ſaid to him: Stretch not out thy Hand upon the Boy, nor do any Thing to him: now I know that thou fear'ſt God, and haſt not ſpared thy only begotten Son for my Sake. *Abraham* lifted up his Eyes, and ſaw behind his Back a Ram, that was held faſt by the Horns among the Briers, which he took and offer'd for an Holocauſt inſtead of his Son. And he call'd the Name of that Place: *The Lord ſees*. Hence even to this Day it is ſaid: On the Mountain *God ſhall ſee*. And the Angel of the Lord call'd *Abraham* a ſecond Time from

ſuum, poſuit eum in altare ſuper ſtruem lignorum. Extenditque manum, & arripuit gladium, ut immolaret filium ſuum. Et ecce Agelus Domini de cœlo clamavit, dicens: *Abraham, Abraham*. Qui reſpondit: Adſum. Dixitque ei: Ne extendas manum ſuper puerum, neque facias illi quidquam: nunc cognovi quod timeas Deum, & non pepercifti unigento filio tuo propter me. Levavit *Abraham* oculos, viditque poſt tergum arietem inter vepres hærentem cornibus: quem aſſumens, obtulit holocauſtum pro filio. Appellavitque nomen loci illius, *Dominus videt*. Unde uſque hodie dicitur: In monte *Dominus videbit*. Vocavit autem Angelus Domini *Abraham* ſecundo de cœlo, dicens: Per me metipſum juravi, dicit Dominus: quia feciſti hanc rem, & non pepercifti filio tuo unige-

nito

nito propter me, benedicens benedicam tibi & multiplicabo ſemen tuum ſicut ſtellas cœli, & velut arenam, quæ eſt in littore maris. Poſſidebit ſemen tuum portas inimicorum ſuorum, & benedicentur in ſemine tuo omnes gentes terræ, quia obediſti voci meæ. Reverſus eſt *Abrahom* ad pueros ſuos, abieruntque *Berſabee*, ſimul, & habitavit ibi.

Heaven, ſaying: By myſelf I have ſworn, ſays the Lord: becauſe thou haſt done this thing, and haſt not ſpared thy only begotten Son for my Sake: I will bleſs thee, and multiply thy Poſterity as the Stars of Heaven, and as the Sand that is on the Sea Shore. Thy Poſterity ſhall poſſeſs the Cities of their Enemies, and all the Nations of the Earth ſhall be bleſs'd in thy Poſterity, becauſe thou haſt obey'd my Voice. And *Abraham* return'd to his Servants and they went to *Berſabee* together, and he dwelt there.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Riſe up.

## The PRAYER.

DEUS, fidelium pater ſumme, qui in toto orbe terrarum, promiſſionis tuæ filios diffuſa adoptionis gratia multiplicas: & per Paſchale Sacramentum

O God, the Sovereign Father of all the Faithful, who all over the World multiplieſt the Children of thy Promiſe by the Grace of thy Adoption: and makeſt thy

thy Servant *Abraham*, according to thy Oath, the Father of all Nations by this Paſchal Sacrament: grant that thy People may worthily receive the Grace of thy Vocation. Thro' our Lord.

*Abraham* puerum tuum univerſarum, ſicut juraſti, gentium efficis patrem: da populis tuis digne ad gratiam tuæ vocationis introire. Per Dominum noſtrum *Jeſum Chriſtum*, &c.

*The Fourth Prophecy.*
*Exod*, 14.

IN thoſe Days: It came to paſs in the Morning Watch, and behold the Lord looking on the Camp of the *Egyptians* thro' the Pillar of Fire and of the Cloud, ſlew their Army, and overthrew the Wheels of their Chariots, and they were carried into the Deep. The *Egyptians* therefore ſaid: Let us fly from *Iſrael*, for the Lord fights for them againſt us. And the Lord ſaid to *Moſes*: Stretch out thy Hand upon the Sea, that the Waters may return upon the *Egyptians*, upon their Chariots and Horſemen. And when *Moſes* had ſtretch'd out his Hand towards the Sea, it return'd at Break of Day to its

*Prophetia Quarta.*
*Exod.* 14.

IN diebus illis. Factum eſt in vigilia matutina, & ecce reſpiciens Dominus ſuper caſtra *Egyptiorum* per columnam ignis & nubis, interfecit exercitum eorum, & ſubvertit rotas curruum ferebanturque in profundum. Dixerunt ergo *Egyptii*: Fugiamus *Iſraelem*: Dominus enim pugnat pro eis contra nos. Et ait Dominus ad *Moyſen*: Extende manum tuam ſuper mare, ut revertantur aquæ ad *Egyptios*, ſuper currus & equites eorum. Cumque extendiſſet *Moyſes* manum contra mare, reverſum eſt primo diluculo ad priorem locum: fugientibuſque *Egyptiis* occurre-

occurrerunt aquæ, & involvit eos Dominus in mediis fluctibus. Reverſæquæ ſunt aquæ, & operuerunt currus & equites cuncti exercitus *Pharaonis*, qui ſequentes ingreſſi fuerant mare: nec unus quidem ſuperfuit ex eis. Filii autem *Iſrael* perrexerunt per medium ſicci maris: & aquæ eis erant quaſi pro muro à dextris & à ſiniſtris. Liberavitque Dominus in die illo *Iſrael* de manu *Egyptiorum*. Et viderunt *Egyptios* mortuos ſuper littus maris, & manum magnum quam exercuerat. Dominus contra eos: Timuitque populus Dominum, & crediderunt Domino & *Moyſi* ſervo ejus. Tunc cecinit *Moyſes*, & filii *Iſrael* carmen hoc Domino, & dixerunt.

former Place: and the Waters met the *Egyptians* flying away, and the Lord involved them in the Middle of the Waves. And the Waters returned and covered the Chariots and Horſemen of *Pharoah*'s whole Army, who following *the Iſraelites* had entered into the Sea, neither did there remain ſo much as one of them. And the Children of *Iſrael* marched through the Middle of the dry Sea, and the Waters were like a Wall on their Right and Left: and the Lord on that Day delivered *Iſrael* out of the Hands of the *Egyptians*. And they ſaw the *Egyptians* dead on the Sea Shore, and the great Power which the Lord had ſhewn againſt them; and the People feared the Lord, and they believed the Lord and his Servant *Moſes*. Then *Moſes* and the Children of *Iſrael* ſang this Song of the Lord, and ſaid.

*Tractus.* Cantemus Domino: glorioſe enim honorificatus eſt: e-

*The Tract.* Let us ſing to the Lord: for he is glorioufly honoured: he has

has throwm the Horſe and his Rider into the Sea; he became my Helper and Protector for my Safety. *V.* This is my God, and I will honour him: the God of my Father, and I will extol him. *V.* He is the Lord that deſtroys Wars: the Lord is his name.

quum & aſcenſorem projecit in mare: adjutor & protector factus eſt mihi in ſalutem. *V.* Hic Deus meus: & honorificabo eum Deus Patris mei, & exaltabo eum. *V.* Dominus conterens bella; Dominus nomen eſt illi.

| | |
|---|---|
| Let us pray. | Oremus. |
| Let us bend our Knees. | Flectamus genua. |
| Riſe up. | Levate. |

## The PRAYER.

O God, whoſe ancient Miracles we ſee renewed in our Days: whilſt by the Water of Regeneration thou workeſt for the Salvation of the Gentiles, that which by the Power of thy Right-hand thou didſt for the Delivery of one People from the *Egyptian* Perſecution: grant that all the Nations of the World may become the Children of *Abraham*, and partake of the Dignity of the People of *Iſrael*. Thro' our Lord.

DEUS, cujus antiqua miracula etiam noſtris ſæculis coruſcare ſentimus: dum quod uni populo à perſecutione *Egyptiaca* liberando, dexteræ tuæ potentia contuliſti, id in ſalutem Gentium per aquam regenerationis operaris: præſta ut in *Abrahæ* filios & in *Iſraeliticam* dignitatem, totus mundi tranſeat plenitudo. Per Dominum noſtrum, *&c.*

*Pro-*

*Prophetia Quinta.*
*Iſa.* 54, 55.

HÆC eſt hereditas ſervorum Domini, & juſtitia eorum apud me, dicit Dominus. Omnes ſitientes venite ad aquas: & qui non habetis argentum, properate, emite, & comedite: venite emite abſque argento, & abſque ulla commutatione vinum & lac. Quare appenditis argentum non in panibus, & laborem veſtrum non in ſaturitate? Audite audientes me, & comedite bonum, & delectabitur in craſſitudine anima veſtra. Inclinate aurem veſtram & venite ad me: audite, & vivit anima veſtra, & feriam vobiſcum pactum ſempiternum, miſericordias *David* fideles. Ecce, teſtem populis dedi eum, ducem, ac præceptorem Gentibus. Ecce, Gentem quam neſciebas, vocabis: & gentes, quæ te non cognoverunt, ad te

*The Fifth Prophecy.*
*Iſa.* 54, 55.

THIS is the Inheritance of the Servants of the Lord, and their Juſtice with me, ſays the Lord. All ye that thirſt, come to the Water: and ye that have no Silver, make haſte, buy, and eat come buy Wine and Milk without Silver, and without any Exchange. Why do you ſpend your Silver not for Bread, and your Labour not for that which ſatisfies? Hearken diligently to me, and eat what is good, and your Soul ſhall be delighted with Fatneſs. Incline your Ear and come to me: hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you to be faithful to *David*. Behold I have given him for a Witneſs to the People, for a Chief, and a Maſter to the Gentiles. Behold thou ſhalt call a Nation, which thou knoweſt not: And the Nations that knew thee not ſhall run to thee, be-

Cauſe of the Lord thy God, and the Holy One of *Iſrael*, becauſe he has glorified thee. Seek ye the Lord, whilſt he may be found; invoke him, whilſt he is nigh. Let the impious Man forſake his Way, and the unjuſt Man his Thoughts, and return to the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon. For my Thoughts are not your Thoughts: nor are your Ways, my Ways, ſays the Lord, becauſe as the Heavens are exalted above the Earth, ſo are my Ways exalted above your Ways, and my Thoughts above your Thoughts. And as the Rain and Snow comes down from Heaven, and returns no more thither, but inebriates the Earth, and waters it, and makes it ſpring, and gives Seed to him that ſows, and Bread to him that eats: ſo ſhall my Word be, that ſhall come out of my Mouth: It ſhall not return ineffectual, but ſhall

current, propter Dominum Deum tuum & Sanctum, *Iſrael*, quia glorificavit te. Quærite Dominum dum inveniri poteſt: invocate eum, dum prope eſt. Derelinquat impius viam ſuam, & vir iniquus cogitationes ſuas, & revertatur ad Dominum, & miſerebitur ejus, & ad Deum noſtrum, quoniam multus eſt ad ignoſcendum. Non enim cogitationes meæ, cogitationes veſtræ: neque viæ veſtræ, viæ meæ, dicit Dominus. Quia ſicut exaltantur cœli à terra, ſic exaltatæ ſunt viæ meæ à viis veſtris, & cogitationes meæ à cogitationibus veſtris. Et quomodo deſcendit imber, & nix de cœlo, & illuc ultra non revertitur, ſed inebriat terram, & infundit eam, & germinare eam facit, & dat ſemen ſerenti: & panem comedenti: ſic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum

um, ſed faciet quæcumque volui, & proſperabitur in his ad quæ miſi illud, dicit Dominus omnipotens.

do whatever I would have it, and ſhall ſucceed in thoſe Things for which I ſent it, ſays the Lord Almighty.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees.

Levate.

Riſe up.

The PRAYER.

OMnipotens ſempiterne Deus, multiplica in honorem nominis tui quod patrum fidei ſpopondiſti: & promiſſionis filios ſacra adoptione dilata; ut quod priores ſancti non dubitaverunt futurum, Eccleſia tua magna jam ex parte cognoſcat impletum. Per Dominum noſtrum *Jeſum Chriſtum.*

ALmighty and eternal God, multiply for the Honour of thy Name what thou didſt promiſe to the Faith of our Forefathers: and increaſe by thy ſacred Adoption the Children of that Promiſe; that what the ancient Saints doubted not would come to paſs, thy Church may now find in a great Part accompliſh'd. Thro' our Lord.

*Prophetia Sexta,*
Baruch 3.

*The Sixth Prophecy,*
Baruch 3.

AUDI, *Iſrael*, mandata vitæ: auribus percipe, ut ſcias prudentiam, Quid eſt, *Iſrael*, quod in terra inimicorum es? Inveteraſti in terra aliena.

HEAR, *Iſrael*, the Commandments of Life: give ear, that thou may'ſt know Prudence. What is the Matter, *Iſrael*, that thou art in the Land of thy Enemies.

Thou art grown old in a ſtrange Country: Thou art defiled with the Dead: Thou art reputed among thoſe that deſcend into Hell. Thou haſt forſaken the Fountain of Wiſdom. For if thou hadſt walk'd in the Way of God, thou hadſt certainly dwelt in everlaſting Peace. Learn where Prudence is, where Virtue is, where Underſtanding is: That thou may'ſt know, at the ſame Time, where there is long Continuance of Life and Victuals where there is the Light of the Eyes and Peace. Who has found its Abode, and who has enter'd into its Treaſures? Where are the Princes of the Gentiles, and thoſe that command the Beaſts that are upon the Earth; that play with the Birds of the Air, that heap up Treaſures of Silver and Gold, in which Men confide, and there is no End of their Acquiſitions? That work in Silver and are ſolicitous, neither is there any find-

Coinquinatus es cum mortuis: deputatus es cum deſcendentibus in infernum. Dereliquiſti fontem ſapientiæ. Nam ſi in via Dei ambulaſſes, habitaſſes utique in pace ſempiterna. Diſce ubi ſit prudentia, ubi ſit virtus, ubi ſit intellectus: ut ſcias ſimul, ubi ſit longiturnitas vitæ & victus, ubi ſit lumen oculorum, & pax. Quis invenit locum ejus? Et quis introivit in theſauros ejus? Ubi ſunt principes Gentium, & qui dominantur ſuper beſtias quæ ſunt ſuper terram? Qui in avibus cæli ludunt, qui argentum theſaurizant, & aurum in quo confidunt homines, & non eſt finis acquiſitionis eorum? Qui argentum fabricant, & ſoliciti ſunt, nec eſt inventio operum illorum. Exterminati ſunt, et ad inferos deſcenderunt, & alii in locum eorum ſurrexerunt Juvenes viderunt

viderunt lumen, & habitaverunt ſuper terram: viam autem diſciplinæ ignoraverunt, neque intellexerunt ſemitas ejus, neque filii eorum ſuſceperunt eam, à facie ipſorum longe facta eſt: Non eſt audita in terra *Chanaan*, neque viſa eſt in *Theman*. Filii quoque *Agar*, qui exquirant prudentiam quæ de terra eſt, negotiatores, *Merrhæ* & *Iheman*, & fabulatores, & exquiſitores prudentiæ & intelligentiæ; viam autem ſapientiæ neſcierunt neque meminerunt ſemitarum ejus. O *Iſrael*, quam magna eſt domus Dei, & ingens locus poſſeſſionis ejus! Magnus eſt, & non habet finem: excelſus & immenſus. Ibi fuerunt gigantes nominati illi qui ab initio fuerunt ſtatura magna, ſcientes bellum. Non hos elegit Dominus, neque viam diſciplinæ invenerunt: propterea perierunt. Et quoniam

ing out of their Works? They are deſtroyed, and are gone down to Hell, and others are riſen up in their Place. Young Men ſaw the Light, and dwelt upon the Earth: but they knew not the Way of Diſcipline, nor underſtood its Paths, nor did their Children receive it, it was removed far from their Preſence: It has not been heard in the Land of *Chanaan*, nor ſeen in *Theman*. The Children of *Agar* alſo, that ſeek after the Prudence that is from the Earth, the Merchants of *Merrhe* and *Theman*, and the Tellers of Fables, and the Searchers of Prudence and Underſtanding, have not known the Ways of Wiſdom, nor remembered its Paths. O *Iſrael*, how great is the Houſe of God, and how vaſt is the Place it poſſeſſes! It is great, and has no End: high and immenſe. There the Giants were, thoſe renowned Men that were from the Beginning, of great Stature, expert in War.

War. The Lord choſe not theſe, nor did they find the way of Diſcipline: and therefore they periſhed. And becauſe they had not Wiſdom, they periſhed by reaſon of their Folly. Who has aſcended into Heaven, and taken her, and brought her out of the Clouds? Who has paſſed over the Sea, and found her, and brought her before choſen Gold? There is none that can know her Ways, nor that can ſearch out her Paths: but he that knows all Things knows her, and has found her out by his Prudence. He that made the Earth to continue for ever, and filled it with Cattle, and four-footed Beaſts: he that ſends the Light and it goes: and has called it, and it obeys him with Dread. And the Stars gave Light in their Stations, and rejoiced: they were called and they ſaid: We are here: and they ſhined with Pleaſure for him that made them. This

non habuerunt ſapientium, interierunt propter, ſuam inſipientiam. Quis aſcendit in cælum, et accepit eam, et eduxit eam de nubibus? Quis tranſfretavit mare, et invenit eam, et attulit eam ſuper aurum electum? Non eſt qui ſciat vias ejus, neque qui excogitet ſemitas ejus. Sed qui ſcit univerſa, novit illam, et adinvenit eam prudentia ſua. Qui preparavit terram in ſempiterno tempore: et adimplevit eam pecudibns et quadrupedibus. Qui emittit lumen, et vadit: et vocavit illud, et obedit illi in tremore. Stellæ autem dederunt lumen in cuſtodiis ſuis, et lætatæ ſunt: Vocatæ ſunt, et dixerunt: Adſumus: Et luxerunt ei cum jucunditate, qui fecit illas. Hic eſt Deus noſter, et non æſtimabitur alius ad eum. Hic adinvenit omnem viam diſciplinæ, et tradidit illam *Jacob* puero ſuo,

ſuo & *Iſrael* dilecto ſuo. Poſt hæc ſuper terram viſus eſt, & cum hominibus converſatus eſt.

is our God, and no other ſhall be eſteem'd before him. It is he that found out all the Way of Diſcipline, and deliver'd it to *Jacob* his Servant, and to *Iſrael* his delivered. After theſe things he was ſeen upon Earth, and was converſant with Men.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees

Levate.

Riſe up.

## The PRAYER.

DEUS, qui Eccleſiam tuam ſemper Gentium vocatione multiplicas; concede propitius, ut quos aqua baptiſmatis abluis, continua protectione tueaaris. Per Dominum noſtrum.

O God, who continually multiplieſt thy Church by the Vocation of the Gentiles: mercifully grant thy perpetual Protection to thoſe whom thou waſheſt with the Water of Baptiſm Thro' our Lord.

### *Prophetia Septima* Ezech. 37.

IN diebus illis: Facta eſt ſuper me manus Domini, & eduxit me in ſpiritu Domini: & dimiſit me in medio campi, qui erat plenus oſſibus; et circumdux-

### *The Seventh Prophecy* Ezech. 37.

IN thoſe Days: The Hand of the Lord was upon me, and carried me in the Spirit of the Lord; and left me in the Middle of a Field that was full of Bones: and he led me about

about them on every Side. And they were very many of them all over the Field, and exceeding dry. And he ſaid to me: Son of Man, doſt thou think that theſe Bones ſhall live? And I ſaid: Lord God, thou knoweſt. And he ſaid to me: Propheſy concerning theſe Bones: and thou ſhalt ſay to them: Ye dry Bones, hear the Word of the Lord. Thus ſays the Lord God to theſe Bones: Behold, I will ſend Breath into you, and ye ſhall live. And I will lay Sinews on you, and make Fleſh grow over you, and extend a Skin upon you, and I will put Breath in you, and ye ſhall live, and know that I am the Lord. And I propheſied as he commanded me: and as I propheſied, there was a Noiſe, and behold there was a Motion: and the Bones came together, each to his own Joint. And I ſaw, and behold Sinews and Fleſh came upon them, and a Skin

it me per ea in gyrum. Erant autem multa valde ſuper faciem campi, ſiccaque vehementer. Et dixit ad me: Fili hominis, putaſne vivent oſſa iſta? Et dixi: Domine Deus, tu noſti. Et dixit ad me: Vaticinare de oſſibus iſtis: & dices eis: Oſſa arida, audite verbum Domini. Hæc dicit Dominus Deus oſſibus his: Ecce, ego introducam in vos Spiritum, & vivetis. Et dabo ſuper vos nervos, & ſuccreſcere faciam ſuper vos carnes, & ſuperextendam in vobis cutem, & dabo vobis ſpiritum, & vivetis: & ſcietis, quia ego Dominus. Et prophetavi ſicut præceperat mihi: ſanctius eſt autem ſonitus, prophetante me & ecce commotio: & acceſſerunt oſſa ad oſſa unumquodque ad juncturam ſuam. Et vidi, & ecce ſuper ea nervi, & carnes aſcenderunt, & extenta eſt in eis cutis deſuper, & ſpiritum

tum non habebant. Et dixit ad me: Vaticinare ad ſpiritum, vaticinare fili hominis, & dices ad ſpiritum: Hæc dicit Dominus Deus: A quatuor ventis veni ſpiritus & inſuffla ſuper interfectos iſtos, & reviviſcant. Et prophetavi ſicut præceperat mihi, & ingreſſus eſt in ea ſpiritus, & vixerunt: & ſteterunt ſuper pedes ſuos exercitus grandis nimis valde. Et dixit ad me: Filii hominis oſſa hæc univerſa, domus *Iſrael* eſt: Ipſi dicunt: Aruerunt oſſa noſtra, & periit ſpes noſtra, & abſciſſi ſumus. Propterea vaticinare, & dices ad eos: Hæc dicit Dominus Deus: Ecce, ego aperiam tumulos veſtros, & educam vos de ſepulchris veſtris, populus meus: & inducam vos in terram *Iſrael*. Et ſcietis, quia ego Dominus, cum aperuero ſepulchra veſtra, & eduxero vos de tumulis veſtris, po-

was extended over them, and they had no Breath. And he ſaid to me: Propheſy to the Breath, propheſy, Son of Man, and thou ſhalt ſay to the Breath: Thus ſays the Lord God: Come, O Breath, from the four Winds, and blow upon the Slain, and let them live again. And I prophecied as he commanded me: and Breath enter'd into them, and they lived: and they ſtood upon their Feet, being an exceeding great Army. And he ſaid to me: Son of Man, all theſe Bones are the Houſe of *Iſrael*: they ſay: our Bones are wither'd, and our Hope is loſt, and we are cut off. Therefore propheſy, and thou ſhalt ſay to them: Thus ſays the Lord God: Behold, I will open your Graves, and bring you out of your Sepulchres, O my People: and I will bring you into the Land of *Iſrael*. And ye ſhall know, that I am the Lord, when I ſhall have open'd your

Sepulchres, and brought you out of your Graves, O my People: and put my Spirit into you, and ye ſhall live, and I ſhall make you reſt in your own Land, ſays the Lord Almighty.

pule meus: & dedero ſpiritum meum in vobis, & vixeritis, & requieſcere vos faciam ſuper humum veſtram, dicit Dominus omnipotens.

Let us pray.

Let us bend our Knees.

Riſe up.

Oremus.

Flectamus genua.

Levate.

The PRAYER.

O God, who by the Scriptures of both Teſtaments, teacheſt us to celebrate the Paſchal Sacrament: give us ſuch a Senſe of thy Mercy; that by receiving thy preſent Graces, we may have a firm Hope of thy future Bleſſings. Thro' our Lord.

DEUS, qui nos ad celebrandum Paſchale Sacramentum utriuſque Teſtamenti paginis, inſtruis: da nobis intelligere miſericordiam tuam; ut ex perceptione præſentium munerum, firma ſit expectatio futurorum. Per Dominum noſtrum, &c.

*The Eighth Prophecy.*
*Iſa.* 4.

SEVEN Women ſhall take hold of one Man in that Day, ſaying: We will eat our own Bread, and be covered with our own Garments; only let

*Paophetia Octava.*
*Iſa.* 4.

APprehenderent ſeptem mulieres virum unum in die illa, dicentes: Panem noſtrum comedemus, & veſtimentis noſtris operiemur

periemur: tantummodo invocetur nomen tuum ſuper nos: auſer opprobrium noſtrum. In die illa erit germen Domini in magnificentia & gloria, & fructus terræ ſublimis, & exultatio his qui ſalvati fuerint de *Iſrael*. Et erit omnis, qui relictus fuerit in *Sion*, & reſiduus in *Jeruſalem*, ſanctus vocabitur; omnis qui ſcriptus eſt in vita in *Jeruſalem*. Si abluerit Dominus ſordes filiarum *Sion*, & ſanguinem *Jeraſalem* laverit de medio ejus, in ſpiritu judicii, & ſpiritu ardoris. Et creabit Dominus ſuper omnem locum montis *Sion*, & ubi invocatus eſt, nubem per diem, & fumum & ſplendorem ignis flammantis in nocte. Super omnem enim gloriam protectio. Et Tabernaculum erit in umbraculum diei ab æſtu, & in ſecuritatem & abſconſionem à turbine, & à pluvia.

us be call'd by thy Name: take thou away our Reproach. In that Day the Bud of the Lord ſhall be in Magnificence and Glory, and the Fruit of the Earth ſublime, and there ſhall be Joy to thoſe of *Iſrael*, that ſhall be ſaved. And it ſhall come to paſs, that every one that ſhall be left in *Sion*, and ſhall remain in *Jeruſalem*, ſhall be call'd Holy; every one that is written among the Living in *Jeruſalem*. If the Lord ſhall waſh away the Filth of the Daughters of *Sion*, and waſh the Blood of *Jeruſalem*, out of the Middle of it, in the Spirit of Judgment, and the Spirit of Heat. And the Lord will create upon every Place of Mount *Sion*, and where he is invoked, a Cloud by Day, and Smoke, and the Brightneſs of flaming Fire by Night. For his Protection ſhall be upon all its Glory. And there ſhall be a Tabernacle for a Shade from the Heat in the Day, and for a Security and Covert from

the Whirlwind, and from Rain.

*The Tract.* My Beloved has a Vineyard on a very fruitful Hill. *V.* And he incloſed it with a Fence, and made a Ditch round it, and planted it with the choiceſt Vine, and built a Tower in the Middle of it. *V.* And he made a Wine-preſs in it: for the Houſe of *Iſrael* is the Vineyard of the Lord of Hoſts.

*Tractus.* Vinea facta eſt dilecto in cornu in loco uberi. *V.* Et maceriam circumdedit, & circumfodit: & plantavit vineam, *Sorec* & ædificavit turrim in medio ejus. *V.* Et torcular fodit in ea: vinea enim Domini *Sabaoth* domus *Iſrael* eſt.

Let us pray.
Let us bend our Knees.
Riſe up.

Oremus.
Flectamus genua.
Levate.

## The PRAYER.

O God, who by the Mouths of thy holy Prophets haſt declared, that through the whole Extent of thy Empire thou ſoweſt the good Seed, and improveſt the choiceſt Branches that are found in all the Children of thy Church: grant to thy People who are called by the Name of Vines and Corn; that they may root out all Thorns and

DEUS, qui in omnibus Eccleſiæ tuæ filiis ſanctorum Prophetarum voce manifeſtaſti in omni loco dominationis tuæ ſatorem te bonorum ſeminum, & electorum palmitum eſſe cultorem: tribue populis tuis, qui & vinearum apud te nomine cenſentur & ſegetum: ut ſpinarum & tribulorum ſqualore reſecato,

reſecato, digna efficiantur ſruge ſecundi. Per Dominum noſtrum *Jeſum Chriſtum*, &c.

Briars, and bring forth good Fruit in Abundance, Thro' our Lord.

*Prophetia Nona*,
Exod. 12.

IN diebus illis: dixit Dominus ad *Moyſen* & *Aaron*, p. 287.

*The Ninth Prophecy.*
Exod. 12.

IN thoſe Days: The Lord ſaid to *Moſes* and *Aaron*, p, 287.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our Knees

Levate.

Riſe up,

The PRAYER.

OMnipotens ſempiterne Deus, qui in ominum operum tuorum diſpenſatione mirabilis es: intelligant redempti tui non fuiſſe excellentius quod initio factus eſt mundus, quam quod in fine ſæculorum Paſcha noſtrum immolatus eſt *Chriſtus*. Qui tecum vivit & regnat, &c.

ALmighty and everlaſting God, who art wonderful in the Performance of all thy Works: let thy redeemed Servants underſtand, that the Creator of the World in the Beginning was not more excellent than the Immolation of *Chriſt* our Paſſover at the latter End of the World, Who with thee.

*Prophetia Decima.*
Jonæ 3.

IN diebus illis: Factum eſt verbum Domini ad *Jonam* Prophe-

*The Tenth Prophecy.*
Jonas 3.

IN thoſe Days: The Lord ſpoke to *Jonas* the Prophet a ſecond Time,

time, ſaying: Ariſe and go to the great City of *Nineve*; and preach in it what I tell thee. And *Jonas* aroſe and went into *Nineve*, according to the Word of the Lord. And *Nineve* was a great City of three Days Journey. And *Jonas* began to enter into the City one Day's Journey: And he cried out, and ſaid: Yet forty Days, and *Nineve* ſhall be overthrown. And the Men of *Nineve* believed in God, and they proclaimed a Faſt, and were cloathed with Sackcloth from the greater to the leſs. And the Word came to the King of *Nineve*: and he aroſe from his Throne, and threw off his Robe, and put on Sackcloth, and ſat in Aſhes. And he cried out, and ſaid, by a Decree of the King and his Nobles, ſaying: Let not Men and Beaſts, and Oxen, and Cattle taſte any Thing: neither let them feed, nor drink Water. And let Men and Beaſts be cover'd with Sackcloth,

tam ſecundo, dicens: Surge & vade in *Niniven* civitatem magnam, & prædica in ea prædicationem, quam ego loquor ad te. Et ſurrexit *Jonas*, & abiit in *Niniven*, juxta verbum Domini. Et *Ninive* erat civitas magna, itinere dierum trium. Et cœpit *Jonas* introire in civitatem itinere diei unius: & clamavit, & dixit: Adhuc quadraginta dies, & *Ninive* ſubvertetur. Et crediderunt viri *Ninivitæ* in Deum, & prædicaverunt jejunium, & veſtiti ſunt ſaccis à majore uſque ad minorem. Et pervenit verbum ad Regem *Ninive*: & ſurrexit de ſolio ſuo, & abjecit veſtimentum ſuum à ſe: & indutus eſt ſacco, & ſedit in cinere. Et clamavit, & dixit in *Ninive* ex ore Regis, & principum ejus, dicens: Homines & jumenta, & boves, & pecora non geſtent quidquam: nec paſcantur, & aquam non bibant.

bant. Et operiantur ſaccis homines, & jumenta: & clament ad Dominum in fortitudine. Et convertatur vir à via ſua mala & ab iniquitate, quæ eſt in manibus eorum. Quis ſcit ſi convertatur & ignoſcat Deus: & revertatur á furore iræ ſuæ & non peribimus? Et vidit Deus opera eorum, quia converſi ſunt de via ſua mala: & miſertus eſt populo ſuo Dominus Deus noſter.

and cry out to the Lord in Strength, and let every Man turn from his evil Way, and from his Iniquity that is in their Hands. Who knows but God may turn to us, and pardon us: and may appeaſe the Fury of his Anger, and we ſhall not periſh? And God ſaw their Works, that they were converted from their evil Way: and the Lord our God had Mercy on his People,

Oremus.
Flectamus genua.
Levate.

Let us pray.
Let us bend our Knees.
Riſe up.

The PRAYER.

DEUS, qui diverſitatem Gentium in confeſſione tui nominis adunaſti: da nobis, & velle & poſſe quæ præcipis: ut populo ad æternitatem vocato, una ſit fides mentium, & pietas actionum. Per Dominum noſtrum *Jeſum Chriſtum*, &c.

O God, who haſt united the ſeveral Nations of the Gentiles in the Profeſſion of thy Name: give us both the Will and the Power to obey thy Command: that thy People call'd to Eternity may have the ſame Faith in their Minds, and Piety in their Actions. Thro' our Lord.

*The*

*The Eleventh Prophecy,*
Deut. 31.

IN thoſe Days: *Moſes* wrote a Canticle, and taught it the Children of *Iſrael.* And the Lord commanded *Joſue* the Son of *Nun*, and ſaid: Take Courage and be ſtrong: For thou ſhalt bring the Children of *Iſrael* into the Land which I have promiſed, and I will be with thee. Therefore after *Moſes* had written the Words of this Law in a Volume, and finiſhed it: he commanded the *Levites*, that carried the Ark of the Covenant of the Lord ſaying: Take this Book, and put it in the Side of the Ark of the Covenant of the Lord your God: that it may be for a Teſtimony againſt you. For I know your Stubborneſs, and your moſt ſtiff Neck. While I am alive, and converſe with you, ye have always acted rebelliouſly againſt the Lord: how much more when I ſhall be dead? Gather

*Prophetia Undecima;*
Deut. 31.

IN diebus illis: Scripſit *Moyſes* Canticum, & docuit filios *Iſrael.* Præcepitque Dominus *Joſue* filio *Nun* & ait: Conſortare, & eſto robuſtus: Tu enim introduces filios *Iſrael* in terram quam pollicitus ſum, & ego ero tecum. Poſtquam ergo ſcripſit *Moyſes* verba legis hujus in volumine, atque complevit: præcepit Levitis, qui portabant arcam fœderis Domini, dicens? Tollite librum iſtum, & ponite eum in latere arcæ fœderis Domini Dei veſtri, ut ſit tibi contra te in teſtimonium. Ego enim ſcio contentionem tuam, & cervicem tuam duriſſimam. Adhuc vivente me, & ingrediente vobiſcum, ſemper contentioſe egiſtis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus veſtras, atque

Docto-

Doctores: & loquar audientibus eis ſermones iſtos, & invocabo contra eos cœlum & terram. Novi enim, quod poſt mortem meam inique agetis, & declinabitis cito de via quam præcepi vobis. Et occurrent vobis mala in extremo tempore, quando feceritis malum in conſpectu Domini, ut irritetis eum per opera manuum veſtrarum. Locutus eſt ergo *Moyſes*, audiente univerſo cœtu filiorum *Iſrael*, verba carminis hujus, & ad finem uſque complevit.

together before me all the Ancients of your Tribes, and your Doctors; and I will ſpeak theſe Words in their hearing, and will invoke Heaven and Earth againſt them. For I know that after my Death ye will do wickedly, and ſoon go out of the Way which I have commanded you: and evils ſhall come upon you in the latter Times, when ye ſhall do Evil in the Sight of the Lord, to provoke him by the Works of your Hands. *Moſes* therefore ſpoke in the hearing of the whole Aſſembly of *Iſrael* the Words of this Song, and finiſh'd it even to the End.

*Tractus.* Attende Cœlum, & loquar; audiat terra verba ex ore meo. *V.* Expectetur ſicut pluvia eloquium meum: & deſcendant ſicut ros verba mea. *V.* Sicut imber ſuper gramen, & ſicut nix ſuper fœnum: quia nomen Domini invocabo. *V.* Date magnitudinem

*The Tract.* Attend O Heaven, and I will ſpeak; and let the Earth hear the Words that come out of my Mouth. *V.* Let my Speech be expected like the Rain: and let my Words fall like the Dew. *V.* Like the Shower upon the Graſs, and like the Snow upon the dry Herb: becauſe I will in-

voke the Name of the Lord. *V.* Confeſs the Greatneſs of our God: the Works of God are perfect, and all his Ways are Juſtice. *V.* God is faithful, in whom there is no Iniquity: the Lord is Juſt and Holy.

Deo noſtro: Deus, vera opera ejus, & omnes viæ ejus judicia. *V.* Deus fidelis, in quo non eſt iniquitas: juſtus & ſanctus Dominus.

Let us pray. Oremus.

Let us bend our Knees. Flectamus genua.

Riſe up. Levate.

The PRAYER.

O God, the Exaltation of the Humble, and the Fortitude of the Righteous: who by thy holy Servant *Moſes* didſt pleaſe ſo to inſtruct thy People by the ſinging of thy ſacred Canticle, that the Repetition of the Law ſhould be alſo our Direction: ſhew thy Power to all the Multitude of Gentiles juſtified by thee, and by mitigating thy Terror grant them Joy: that, all their Sins being pardon'd by thee, the threaten'd Vengeance may contribute to their Salvation. Thro' our Lord.

DEUS, celſitudo humilium, & fortitudo rectorum: qui per ſanctum *Moyſen* puerum tuum, ita erudire populum tuum ſacri carminis tui decantatione voluiſti, ut illa legis iteratio, fieret etiam noſtra directio: excita in omnem juſtificatarum gentium plenitudinem potentiam tuam, & da lætitiam mitigando terrorem: ut omnium peccatis tua remiſſione deletis, quod denuntiatum eſt in ultionem, tranſeat in ſalutem. Per Dominum noſtrum, *&c.*

*Pro-*

*Prophetia Duodecima.*
*Dan.* 3.

IN diebus illis: *Nabuchodonoſor* Rex fecit ſtatuam auream, altitudine cubitorum ſexaginta, latitudine cubitorum ſex: & ſtatuit eam in campo *Dura* provinciæ *Babylonis*. Itaque *Nabuchodonoſor* Rex miſit ad congregandos ſatrapas, magiſtratus & judices, duces & tyrannos, & præfectos, omneſque principes regionum, ut convenirent ad dedicationem ſtatuæ quam erexerat *Nabuchodonoſor* Rex. Tunc congregati ſunt ſatrapæ, magiſtratus & judices, duces & tyranni, & optimates, qui erant in poteſtatibus conſtituti, & univerſi principes regionum, ut convenirent ad dedicationem ſtatuæ, quam erexerat *Nabuchodonoſor* Rex. Stabant autem in conſpectu ſtatuæ quam poſuerat *Nabuchodonoſor* Rex: & præco clamabat val-

*The Twelfth Prophecy,*
*Dan.* 3.

IN thoſe Days: King *Nabuchodonoſor* made a Statue of Gold, in Height ſixty Cubits, in Breadth ſix Cubits, and he ſet it in the Field of *Dura* of the Province of *Babylon*. Therefore King *Nabuchodonoſor* ſent to call together the Nobles, Magiſtrates and Judges, Captains and Lords, and Governors, and all the Princes of Countries, that they might meet at the Dedication of the Statue, which King *Nabuchodonoſor* had erected. Then the Nobles, Magiſtrates and Judges, Captains and Lords, and Governors that were in Power, and all the Princes of Countries, were called to meet together at the Dedication of the Statue, which King *Nabuchodonoſor* had erected. And they ſtood in the Sight of the Statue, which King *Nabuchodonoſor* had ſet up: and an Herald cried out with a ſtrong Voice: To you

People, Tribes, and Men of different Languages: In the Hour that ye ſhall hear the Sound of the Trumpet, Pipe, Harp, Dulcimer, Pſaltery, Symphony, and all Kinds of Muſical Inſtruments, fall down and adore the golden Statue, which King *Nabuchodonoſor* has ſet up. But if any Man ſhall not fall down and adore it, the ſame Hour he ſhall be caſt into a Furnace of burning Fire. After this therefore, as ſoon as all the People heard the Sound of the Trumpet, Pipe, and Harp, Dulcimer, and Pſaltery, Symphony, and all Kinds of Muſical Inſtruments; all People, Tribes, and Men of different Languages, fell down and adored the golden Statue, which King *Nabuchodonoſor* had ſet up. And immediately at that very Time ſome *Chaldeans* came and accuſed the *Jews*: and they ſaid to King *Nabuchodonoſor*: O King, live for ever: thou, O King, haſt made a Decree, that eve-

enter Vobis dicitur Populis tribibus & linguis: In hora qua audieritis ſonitum tubæ, fiſtulæ & citharæ, ſambucæ, & pſalterii, et ſymphoniæ, et univerſi generis muſicorum, cadentes adorate ſtatuam auream, quam conſtituit *Nabuchodonoſor* Rex. Si quis autem non proſtratus adoraverit, eadem hora mittetur in fornacem ignis ardentis. Poſt hæc igitur ſtatim ut adierunt omnes populi ſonitum tubæ, fiſtulæ, et citharæ, ſambucæ, et pſalterii, et ſymphoniæ et omnis generis muſicorum: cadentes omnes populi, tribus, et linguæ adoraverunt ſtatuam auream, quam conſtituerat *Nabuchodonoſor* Rex. Statimque in ipſo tempore accedentes viri *Chaldæi* accuſaverunt *Judeos*: dixeruntque *Nabuchodonoſor* Regi: Rex, in æternum vive: Tu Rex poſuiſti decretum: ut omnis homo, qui audierit Sonitum tubæ, fiſtulæ

tulæ et citharæ ſambucæ, et pſalterii, et ſymphoniæ, et omnis generis muſicorum, proſternat ſe, et adoret ſtatuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri *Judæi* quos conſtituſti ſuper opera regionis *Babylonis Sidrach*, *Miſach*, et *Abdenago*: viri iſti contempſerunt, Rex, decretum tuum: deos tuos non colunt, et ſtatuam auream quam erexiſti non adorant. Tunc *Nabuchodonoſor* in furore et in ira præcepit ut adducerentur *Sidrach*, *Miſach*, et *Abdenago*: qui confeſtim adducti ſunt in conſpectu Regis. Pronuntianſque *Nabuchodonoſor* Rex ait eis: Vere ne *Sidrach*, *Miſach*, & *Abdenago*, deos meos non colitis, & ſtatuam auream quam conſtitui non adoratis? Nunc ergo, ſi eſtis parati quacumque hora auderitis ſonitum tubæ, ſiſtulæ, citharæ,

ry Man, that ſhall hear the Sound of the Trumpet, Pipe, and Harp, Dulcimer, and Pſaltery, Symphony, and all Kinds of Muſical Inſtruments, ſhall proſtrate himſelf and adore the golden Statue; but if any Man ſhall not fall down and adore it, he ſhall be caſt into a Furnace of burning Fire. Now there are ſome *Jews*, whom thou haſt appointed over the Works of the Country of *Babylon*, called *Sidrach*, *Miſach*, and *Abdenago*: theſe Men, O King, have contemn'd thy Decree; they worſhip not thy Gods, and adore not the golden Statue, which thou haſt erected. Then *Nebuchodonoſor* in Fury and Wrath commanded *Sidrach*, *Miſach* and *Abdenago*, to be brought to him: who were preſently brought into the Preſence of the King. And King *Nebuchodonoſor* ſpoke and ſaid to them. Is it true, O *Sidrach*, *Miſach*, and *Abdenago*, that ye do not worſhip my Gods, nor

adore

adore the golden Statue, which I have ſet up? Now then, if ye are ready, at whatever Hour ye ſhall hear the Sound of the Trumpet, Pipe, Harp, Dulcimer, and Pſaltery, Symphony, and all Kinds of muſical Inſtruments, proſtrate yourſelves, and adore the Statue which I have made. But if ye ſhall not adore it, at the ſame Hour ye ſhall be caſt into the Furnace of burning Fire: and who is the God that ſhall deliver you out of my Hands? *Sidrach*, *Miſach*, and *Abdenago* anſwering, ſaid to King *Nabuchodonoſor*: It behoves us not to anſwer thee concerning this Thing. For behold, our God whom we worſhip can ſave us from the Furnace of burning Fire, and deliver us, O King, out of thy Hands. But if he will not, be it known to thee, O King, that we worſhip not thy Gods, and adore not the golden Statue, which thou haſt erected. Then *Nebuchodonoſor* was

ſembucæ. pſalterii, & ſymphoniæ, omniſque generis muſicorum, proſternite vos, & adorate ſtatuam quam feci. Quod ſi non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: & quis eſt Deus qui eripiet vos de manu mea? Reſpondentes *Sidrach*, *Miſach*, & *Abdenago*, dixerunt *Nebuchodonozor* Regi: Non oportet nos de hac re reſpondere tibi. Ecce enim Deus noſter quem colimus, poteſt nos eripere de camino ignis ardentis & de manibus tuis, O Rex, liberare. Quod ſi noluerit, notum ſit tibi, Rex, quod deos tuos non colimus, & ſtatuam auream quam erexiſti non adoramus. Tunc *Nabuchodonoſor* repletus eſt furore: & aſpectus faciei illius immutatus eſt ſuper *Sidrach*, *Miſach*, & *Abdenago*. Et præcepit ut ſuccenderetur fornax ſeptuplum, quam ſuccendi conſueverat. Et viris fortiſſimis de exer-

exercitu ſuo juſſit, ut ligatis pedibus *Sidrach*, *Meſach*, & *Abdenago*, mitterent eos in fornacem ignis ardentis. Et confeſtim viri illi vincti cum braccis ſuis, & tiaris, & calceamentis, & veſtibus, miſſi ſunt in medium fornacis ignis ardentis: nam juſſio Regis urgebat. Fornax autem ſuccenſa erat nimis. Porro viros illos qui miſerant *Sidrach*, *Miſach*, & *Abdenago*, interfecit flamma ignis. Viri autem hi tres, id eſt, *Sidrach*, *Miſach*, & *Abdenago*, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ, laudantes Deum, & benedicentes Domino.

fill'd with Fury: and the Aſpect of his Face was changed towards *Sidrach*, *Miſach*, and *Abdenago*. And he commanded that the Furnace ſhould be heated ſeven Times more than it had been accuſtomed to be heated. And he commanded the ſtrongeſt Men of his Army to bind the Feet of *Sidrach*, *Miſach*, and *Abdenago*, and caſt them into the Furnace of burning Fire. And preſently thoſe Men being bound were caſt into the Middle of the Furnace of burning Fire, with their Mantles, Turbans, Shoes and Cloaths: for the Command of the King was preſſing, and the Furnace was heated exceedingly. Now the Flame of the Fire ſlew thoſe Men that had caſt *Sidrach*, *Miſach*, and *Abdenago* into it. But theſe three Men, that is, *Sidrach*, *Miſach*, and *Abdenago*, fell bound in the Middle of the Furnace of burning Fire. And they walk'd in the Middle of the

the Flame, praiſing God, and bleſſing the Lord.

Let us pray. Oremus.

## The PRAYER.

ALmighty and everlaſting God, the only Hope of the World, who by the Voice of thy Prophets haſt manifeſted the Myſteries of this preſent Time: graciouſly increaſe the Deſires of thy People; ſince none of the Faithful can advance to any Virtue without thy Inſpiration. Thro' our Lord.

OMnipotens ſempiterne Deus, ſpes unica mundi, qui prophetarum tuorum præconio præſentium temporum declaraſti myſteria: auge populi tui vota placatus; quia in nullo fidelium, niſi ex tua inſpiratione proveniunt quarumlibet incrementa virtutum. Per Dominum noſtrum *Jeſum Chriſtum*, &c.

*If the Church has no baptiſmal Font, the following Benediction of the Font is omitted, and the Litanies are ſaid immediately after the Prophecies, in the Manner hereafter preſcribed. But where there is a Font, the Prieſt with his Miniſters and the Clergy go in Proceſſion to the Font ſinging:*

*The Tract.* As the Hart pants after the Fountains of Water, ſo my Soul pants after thee, O God. *℣.* My Soul has thirſted for the living God: when ſhall I come and appear before the Face of God? *℣.* My Tears have been my Bread Day and Night, while they ſay to me

*Tractus.* Sicut cervus deſiderat ad fontes aquarum: ita deſiderat anima mea ad te, Deus, *V.* Sitivit anima mea ad Deum vivum: quando veniam & apparebo ante faciem Dei? *V.* Fuerunt mihi lacrymæ meæ panes die ac nocte dum dicitur mihi

mihi per ſingulos dies: Ubi eſt Deus tuus?

every Day: where is thy God?

*Before the Bleſſing of the Font, the Prieſt ſays this Prayer.*

*V.* Dominus vobiſcum.

*V.* The Lord be with you.

*R.* Et cum ſpiritu tuo.

*R.* And with thy Spirit.

Oremus.

Let us pray.

The PRAYER.

OMnipotens ſempiterne Deus, reſpice propitius ad devotionem populi renaſcentis, qui ſicut cervus, aquarum tuarum expetit fontem: & concede propitius, ut fidei ipſius ſitis, baptiſmatis myſterio, animam corpuſque ſanctificet. Per Dominum noſtrum, *&c.*

ALmighty and everlaſting God, look mercifully on the Devotion of the People deſiring a new Birth, that like the Hart pants after the Fountains of thy Waters: and mercifully grant that the Thirſt of their Faith may, by the Sacrament of Baptiſm, ſanctify their Souls and Bodies. Thro' our Lord,

*R.* Amen.

*R.* Amen.

*Then the Prieſt begins the Bleſſing of the Font, ſaying:*

*V.* Dominus vobiſcum.

*V.* The Lord be with you.

*R.* Et cum ſpiritu tuo.

*R.* And with thy Spirit.

Oremus.

Let us pray.

The PRAYER.

OMnipotens, ſempiterne Deus, adeſto magnæ pietatis tuæ

ALmighty and everlaſting God, be preſent at theſe Myſteries,

be preſent at theſe Sacraments of thy great Goodneſs: and ſend forth the Spirit of Adoption to regenerate the new People, whom the Font of Baptiſm brings forth: that what is to be done by our weak Miniſtry, may be accompliſhed by the Effect of thy Power. Thro' our Lord *Jeſus Chriſt* thy Son, who with thee and the ſame Holy Spirit lives and reigns one God, for ever and ever.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Liſt up your Hearts.

*R.* We have them liſted up to the Lord.

*V.* Let us give Thanks to the Lord our God.

*R.* It is meet and juſt.

myſteriis, adeſto Sacramentis: & ad recreandos novos populos, quos tibi fons baptiſmatis parturit, ſpiritum adoptionis emitte: ut quod noſtræ humilitatis gerendum eſt miniſterio, virtutis tuæ impleatur effectu. Per Dominum noſtrum, *&c.* in unitate ejuſdem Spiritus Sancti Deues, per omnia ſæcula ſæculorum.

*R.* Amen.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Surſum corda.

*R.* Habemus ad Dominum.

*V.* Gratias agamus Domino Deo noſtro.

*R.* Dignum & juſtum eſt.

IT is truly meet and juſt, equitable and wholſome, to give thee Thanks always, and in all Places O holy Lord, Almighty Father, and eternal God. Who by thy

VERE dignum & juſtum eſt, æquum & ſalutare, nos tibi ſemper & ubique gratias agere, Domine Sancte Pater omnipotens, æterne Deus. Qui inviſibili

inviſibili potentia, Sacramentorum tuorum mirabiliter operaris effectum: Et licet nos tantis myſteriis exequendis ſimus indigni: tu tamen gratiæ tuæ dona non deſerens, etiam ad noſtras preces aures tuæ pietatis inclinas. Deus, cujus Spiritus ſuper aquas inter ipſa mundi primordia ferebatur; ut jam tunc virtutem ſanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis ſpeciem in ipſa diluvii effuſione ſignaſti: ut unius ejuſdemque elementi myſterio, & finis eſſet vitiis & origo virtutibus. Reſpice, Domine, in faciem Eccleſiæ tuæ & multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam: fontemque baptiſmatis aperis toto orbe terrarum gentibus innovandis; ut tuæ Majeſtatis imperio ſu-

inviſible Power doſt wonderfully produce the Effect of thy Sacraments: and tho' we are unworthy to adminiſter ſo great Myſteries; yet, as thou doſt not forſake the Gifts of thy Grace, ſo thou inclineſt the Ears of thy Goodneſs, even to our Prayers. O God, whoſe Spirit in the very Beginning of the World moved over the Waters: that even then the Nature of Water might receive the Virtue of Sanctification. O God, who by Water didſt waſh away the Crimes of the guilty World, and by the Overflowing of the Deluge didſt give us a Figure of Regeneration: that one and the ſame Element might in a Myſtery be the End of Vice, and the Origin of Virtue. Look, O Lord, on the Face of thy Church, and multiply in her thy Regenerations, who by the Streams of thy abundant Grace fillеſt thy City with Joy: and openeſt the Fonts of Baptiſm all over the

World, for the Reviewing of the Gentiles; that by the Command of thy Majeſty ſhe may receive the Grace of thy only Son from the Holy Ghoſt.

mat Unigeniti tui gratiam de Spiritu Sancto.

*Here the Prieſt divides the Water in Form of a Croſs.*

WHO by a ſecret Mixture of his Divine Virtue may render this Water fruitful for the Regeneration of Men: to the End that thoſe who have been ſanctified in the immaculate Womb of this Divine Font, being born again a new Creature, may come forth a heavenly Offspring: and that all, that are diſtinguiſh'd either by Sex in Body, or by Age in Time, may be brought forth to the ſame Infancy by Grace, their Spiritual Mother. Therefore may all unclean Spirits, by thy Command, O Lord, depart far from hence: May the whole Malice of diabolical Deceit be intirely baniſh'd; May no Power of the Enemy prevail here: May he not fly

QUI hanc aquam regenerandis hominibus præparatam, arcana ſui numinis admixtione fœcundet: ut ſanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cœleſtis emergat. Et quos aut ſexus in corpore, aut ætas diſcernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te, Domine, omnis ſpiritus immundus abſcedat: procul tota nequitia diabolicæ fraudis abſiſtat: nihil hic loci habeat contrariæ virtutis admixtio: non inſidiando circumvolet: non latendo ſubrepat: non inficiendo corrumpat.

about

about to lay his Snares; May he not creep in by his ſecret Artifice: May he not corrupt with his Infection.

*Here he touches the Water with his Hand.*

SIT hæc ſancta & innocens creatura libera ad omni impugnatoris incurſu, & totius nequitiæ purgata diſceſſu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro ſalutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam conſequantur.

MAY this holy and innocent Creature be free from all the Aſſaults of the Enemy, and purified by the Deſtruction of all his Malice. May it be a living Fountain, a regenerating Water, a purifying Stream: that all thoſe that are to be waſhed in this ſaving Bath, may obtain, by the Operation of the Holy Ghoſt, the Grace of a perfect Purification.

*Here he makes the Sign of the Croſs thrice over the Font, ſaying:*

UNDE benedico te, creatura aquæ, per Deum vivum, per Deum verum, per Deum ſanctum: per Deum qui te in principio verbo ſeparavit ab arida: cujus ſpiritus ſuper te ferebatur.

THerefore I bleſs thee, O Creature of Water, by the living God, by the true God, by the holy God: by that God who in the Beginning ſeparated thee by his Word from the dry Land: whoſe Spirit moved over thee.

*Here*

*Here he divides the Water with his Hand, and throws ſome of it towards the four Parts of the World, ſaying:*

WHO made thee flow from the Fountain of Paradiſe, and commanded thee to water the whole Earth with thy four Rivers. Who changing thy Bitterneſs in the Deſart into Sweetneſs, made thee fit to drink, and produced thee out of a Rock to quench the Thirſt of the People. I bleſs thee alſo by our Lord *Jeſus Chriſt*, his only Son: who in *Cana* of *Galilee* changed thee into Wine, by a wonderful Miracle of his Power. Who walked upon thee dry Foot, and was baptized in thee by *John* in the *Jordan*. Who made thee flow out of his Side together with his Blood, and commanded his Diſciples, that ſuch as believed ſhould be baptized in thee, ſaying: *Go, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

QUI te de paradiſi fonte manare fecit, & in quatuor fluminibus totam terram rigare præcepit. Qui te in deſerto amaram, ſuavitate indita fecit eſſe potabilem: & ſitienti populo de petra produxit. Benedico te & per *Jeſum Chriſtum*, Filium ejus unicum, Dominum noſtrum: qui te in *Cana Galileæ*, ſigno admirabili, ſua potentia convertit in vinum. Qui pedibus ſuper te ambulavit: & à *Joanne* in *Jordane* in te baptizatus eſt. Qui te una cum ſanguine de latere ſuo produxit, & diſcipulis ſuis juſſit, ut credentes baptizarentur in te dicens: *Ite docete, omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus Sancti.*

HEC

HÆC nobis præcepta ſervantibus, tu Deus omnipotens, clemens adeſto: tu benignus adſpira.

DO thou, Almighty God, mercifully aſſiſt us that obſerve this Command: do thou graciouſly inſpire us.

*He breaths thrice upon the Water in Form of a Croſs, ſaying:*

TU has ſimplices aquas tuo ore benedicito: ut præter naturalem emundationem, quam lavandis poſſunt adhibere corporibus, ſint, etiam purificandis mentibus efficaces.

DO thou with thy Mouth bleſs theſe clear Waters: that beſides their natural Virtue of cleanſing the Body, they may alſo be effectual for the puriſying of the Soul.

*Here the Prieſt ſinks the Paſchal Candle into the Water at three different Times, ſaying each Time:*

DEſcendat in hanc plenitudinem fontis virtus Spiritus Sancti.

MAY the Virtue of the Holy Ghoſt deſcend into all the Water of this Font.

*Then blowing thrice upon the Water he goes on:*

TOtamque hujus aquæ ſubſtantiam regenerandi fœcundet effectu.

AND make the whole Subſtance of this Water fruitful, and capable of regenerating.

*Here the Paſchal Candle is taken out of the Water, and he goes on:*

HIC omnium peccatorum maculæ

HERE may the Stains of all Sins be waſhed out:

out: Here may human Nature, created to thy Image, and reformed to the Honour of its Author, be cleanſed from all the Filth of the old Man: that all who receive this Sacrament of Regeneration, may be born again new Children of true Innocence. Through our Lord *Jeſus Chriſt*, thy Son: who ſhall come to judge the Living, and the Dead, and the World by Fire.

*R.* Amen.

deleantur: Hic natura, ad imaginem tuam condita, & ad honorem ſui reformata principii cunctis veſtutatis ſqualoribus emundetur: ut omnis homo Sacramentum hoc regenerationis ingreſſus, in veræ innocentiæ novam infantiam reneſcatur. Per Dominum noſtrum *Jeſum Chriſtum*, Filium tuum: qui venturus eſt judicare vivos & mortuos, & ſæculum, per ignem.

*R.* Amen.

*Then the People are ſprinkled with the bleſſed Water, and one of the Miniſters of the Church takes ſome of it in a Veſſel, to ſprinkle in the Houſes and other Places. After this, the Prieſt pours ſome Oil of Catechumens into the Water, in Form of a Croſs, ſaying:*

MAY this Font be ſanctified and made fruitful by the Oil of Salvation, for ſuch as are regenerated in it, unto Life everlaſting.

*R.* Amen.

SAnctificetur & fœcundetur fons iſte oleo ſalutis, renaſcentibus ex eo, in vitam æternam.

*R.* Amen.

*Then*

*Then he pours Chriſm into it, in the ſame Manner, ſaying:*

INFUSIO Chriſmatis Domini noſtri *Jeſu Chriſti*, et Spiritus Sancti Paracliti, fiat in nomine ſanctæ Trini-

*R.* Amen.

MAY this Infuſion of the Chriſm of our Lord *Jeſus Chriſt*, and of the Holy Ghoſt the Comforter, be made in the Name of the Holy Trinity.

*R.* Amen.

*Laſtly he pours the Oil and Chriſm both together into the Water, in Form of a Croſs, ſaying:*

COmmixtio Chriſmatis ſanctificationis, et olei unctionis, et aquæ baptiſmatis pariter fiat in nomine Patris, et Filii, et Spiritus Sancti.

*R.* Amen.

MAY this Mixture of the Chriſm of Sanctification, and of the Oil of Unction, and of the Water of Baptiſm, be made in the Name of the Father, and of the Son, and of the Holy Ghoſt.

*R.* Amen.

*Then he mingles the Oil with the Water, and with his Hand ſpreads it all over the Font. If there are any to be baptized, let him baptize them after the uſual Manner. After the Bleſſing of the Font, he returns to the Altar where he and his Miniſters lie proſtrate before it, and all the reſt kneel, while the Litanies are ſung by two Chanters in the Middle of the Choir, both Sides repeating the ſame.*

KYRIE, eleiſon.

LORD, have Mercy on us.

*Chriſt*, have Mercy on us.
Lord, have Mercy on us.
*Chriſt*, hear us.
*Chriſt*, graciouſly hear us.
God the Father of Heaven, have Mercy on us.
God the Son, Redeemer of the World, have Mercy on us.
God the Holy Ghoſt, have Mercy on us.
Holy Trinity, one God, have Mercy on us.

Holy *Mary*, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of Virgins, pray for us.
St. *Michael*, pray for us.
St. *Gabriel*, pray for us.
St. *Raphael*, pray for us.
All ye holy Angels and Archangels pray for us.
All ye holy Orders of bleſſed Spirits, pray for us.
St. *John* the *Baptiſt*, pray for us.
All ye holy Patriarchs and Prophets, pray for us.
St. *Peter* pray for us.
St. *Paul* pray for us.
St. *Andrew* pray for us.

*Chriſte*, eleiſon.
Kyrie, eleiſon.
*Chriſte*, audi nos.
*Chriſte*, exaudi nos.
Pater de Cœlis Deus, miſerere nobis.
Fili Redemptor mundi Deus, miſerere nobis.
Spiritus Sancte Deus, miſerere nobis.
Sancta Trinitas, unus Deus, miſerere nobis.

Sancta *Maria*, ora.
Sancta Dei genitrix, ora pro nobis.
Sancta Virgo Virginum, ora pro nobis.
Sancte *Michael*, ora.
Sancte *Gabriel*, ora.
Sancte *Raphael*, ora.
Omnes Sancti Angeli et Archangeli, orate pro nobis.
Omnes ſancti beatorum ſpirituum ordines, orate.
S. *Joannes Baptiſta*, ora.
Omnes ſancti Patriarchæ et Prophetæ, orate.
S. *Petre*, ora.
S. *Paule*, ora.
S. *Andrea*, ora.

S. *Je-*

S. *Joannes*, ora.
Omnes ſancti Apoſtoli et Evangeliſtæ, orate.
Omnes ſancti Diſcipuli Domini, orate.
S. *Stephane*, ora
S. *Laurenti* ora.
S. *Vincenti* ora.
Omnes ſancti Martyres, orate.
S. *Silveſter*, ora.
S. *Gregori*, ora.
S. *Auguſtine*, ora.
Omnes ſancti Pontifices et Confeſſores, orate.
Omnes ſancti Doctores, orate.
S. *Antoni*, ora.
S. *Benedicte*, ora.
S. *Dominice*, ora.
S. *Franciſce*, ora.
Omnes ſancti Sacerdotes et Levitæ, orate.
Omnes ſancti Monachi et Eremitæ, orate.
Sancta *Maria Magdalena*, ora.
S. *Agnes*, ora.
S. *Cecilia*, ora.
S. *Catharina*, ora.
S. *Agatha*, ora.
S. *Anaſtaſia*, ora.
Omnes ſanctæ Virgines et Viduæ, orate.

St. *John*, pray for us.
All ye holy Apoſtles and Evangeliſts, pray for us.
All ye holy Diſciples of our Lord, pray for us.
St. *Stephen*, pray for us.
St. *Laurence*, pray for us.
St. *Vincent*, pray for us.
All ye holy Martyrs, pray for us.
St. *Silveſter*, pray for us.
St. *Gregory*, pray for us.
St. *Auguſtin*, pray for us.
All ye holy Biſhops and Confeſſors, pray for us.
All ye holy Doctors, pray for us.
St. *Anthony*, pray for us.
S. *Benedict*, pray for us.
S. *Dominick*, pray for us.
St. *Francis*, pray for us.
All ye holy Prieſts and Levites, pray for us.
All ye holy Monks and Hermits, pray for us.
St. *Mary Magdalen*, pray for us.
St. *Agnes*, pray for us.
St. *Cecily*, pray for us.
St. *Catharine*, pray for us.
St. *Agatha*, pray for us.
St. *Anaſtaſia*, pray for us.
All ye holy Virgins and Widows pray for us.

All ye Saints of God, both Men and Women make Interceſſion for us.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.

Be merciful to us, ſpare us, O Lord.
Propitius eſto, parce nobis Domine.

Be merciful to us, hear us, O Lord.
Propitius eſto, exaudi nos, Domine.

From all Evil, O Lord, deliver us.
Ab omni malo libera nos Domine.

From all Sin, O Lord, deliver us.
Ab omni peccato, libera nos, Domine.

From everlaſting Death, O Lord, deliver us.
A morte perpetua, libera nos, Domine.

By the Myſtery of thy holy Incarnation, O Lord, deliver us.
Per myſterium ſanctæ incarnationis tuæ, libera nos, Domine.

By thy Coming, O Lord, deliver us.
Per adventum tuum, libera nos, Domine.

By thy Nativity, O Lord, deliver us.
Per nativitatem tuam, libera nos Domine.

By thy Baptiſm and holy Faſting, O Lord, deliver us.
Per baptiſmam et ſanctum jejuniam tuum libera nos, Domine.

By thy Croſs and Paſſion, O Lord, deliver us.
Per crucem et paſſionem tuam, libera nos Domine.

By thy Death and Burial, O Lord, deliver us.
Per mortem et ſepulturam tuam, libera nos Domine.

By thy holy Reſurrection, O Lord, deliver us.
Per ſanctam reſurrectionem tuam, libera nos, Domine.

By thy admirable Aſcenſion, O Lord, deliver us.
Per admirabilem aſcenſionem tuam, libera nos, Domine.

By the Coming of the
Per adventum Spiritus Sancti

Sancti Paracliti, libera nos Domine.

Holy Ghoſt the Comforter, O Lord, deliver us.

In die judicii, libera nos, Domine.

In the Day of Judgment, O Lord, deliver us.

Peccatores, te rogamus, audi nos.

We Sinners beſeech thee to hear us.

*Here the Prieſt and his Miniſters go into the Sacriſty, to veſt themſelves in White for the Celebration of the Maſs; and the Candles are lighted upon the Altar the Litanies being continued by the choir.*

Ut nobis parcas, te rogamus, audi nos.

That thou ſpare us, We beſeech thee, hear us.

Ut Eccleſiam tuam ſanctam regere & conſervare digneris, te rogamus.

That thou vouchſafe to govern and preſerve thy holy Church, We beſeech thee, hear us.

Ut domnum Apoſtolicum, & omnes Eccleſiaſticos Ordines in ſancta Religione conſervare digneris, te rogamus, audi nos.

That thou vouchſafe to preſerve our Apoſtolic Prelate, and all the Orders of the Church in thy holy Religion, We beſeech thee, hear us.

Ut inimicos ſanctæ Eccleſiæ humiliare digneris, te rogamus, audi nos.

That thou vouchſafe to humble the enemies of thy holy Church, We beſeech thee, hear us.

Ut regibus & principibus Chriſtianis pacem & veram concordiam donare digneris, te rogamus, audi nos,

That thou vouchſafe to grant Peace and true Concord to Chriſtian Kings and Princes We beſeech thee, hear us.

That

That thou vouchſafe to ſtrengthen and keep us in thy holy Service, We beſeech thee, hear us.

Ut noſmetipſos in tuo ſancto ſervitio confortare & conſervare digneris, te rogamus audi nos.

That thou render eternal Goods to all our Benefactors, We beſeech thee, hear us.

Ut omnibus benefactoribus noſtris ſempiterna bona retribuas, te rogamus, audi nos.

That thou vouchſafe to give and preſerve the Fruits of the Earth, We beſeech thee, hear us.

Ut fructus terræ dare & conſervare digneris, te rogamus, audi nos.

That thou vouchſafe to grant eternal Reſt to all the Faithful departed, We beſeech thee, hear us.

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus, audi nos.

That thou vouchſafe graciouſly to hear us, We beſeech thee, hear us.

Ut nos exaudire digneris, te rogamus, audi nos.

O Lamb of God, that takeſt away the Sins of the World, Spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine,

O Lamb of God, that takeſt away the Sins of the World, Hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

O Lamb of God, that takeſt away the Sins of the World, Have Mercy on us.

Agnus Dei, qui tollis peccata mundi, miſerere nobis.

*Chriſt*, hear us.

*Chriſte* audi nos.

*Chriſti*,

*Chriſte*, exaudi nos

*Chriſt*, graciouſly hear us.

*Here the chanters begin ſolemny the* Kyrie eleiſon, *as*, p, 22, *In the mean time the Prieſt goes to the Altar, beginning the Maſs in the accuſtomed Manner, as* p. 19, *inſerting the Pſalm* Judica me Deus, p. 348, *with* Gloria Patri. *Having kiſs'd the Altar, he begins* Gloria in excellis. p. 208 *and the Bells are rung out again. After which the Prieſt ſays:*

*V.* Dominus vobiſcum.

*V.* The Lord be with you.

*R.* Et cum ſpiritu tuo.

*R.* And with thy Spirit.

Oremus.

Let us pray.

## The PRAYER.

DEUS, qui hanc ſacratiſſimam noctem gloria Dominicæ Reſurrectionis illuſtras: conſerva in nova familiæ tuæ progenie adoptionis ſpiritum, quem dediſti: ut corpore & mente renovati, puram tibi exhibeant ſervitutem. Per eundem Dominum noſtrum *Jeſum Chriſtum*. R. Amen.

O God, who makeſt this moſt ſacred Night illuſtrious by the Solemnity of the Reſurrection of our Lord: preſerve in the new Children of thy Family the Spirit of Adoption given by thee; that being renew'd in Body and Soul, they may ſerve thee with Purity of Heart. Thro' the ſame Lord *Jeſus Chriſt*. *R.* Amen.

*The*

*The Leſſon out of the Epiſtle of St.* Paul *the Apoſtle to the* Coloſſians, Chap. 3.

BRethren: If ye be riſen with Chriſt, ſeek the Things that are above, where Chriſt is ſitting on the Right-hand of God: reliſh the Things that are above, not the Things, upon Earth. For ye are dead, and your Life is hidden in God with Chriſt. When Chriſt, your Life, ſhall appear then ſhall you alſo appear with him in Glory.

*Lectio Epiſtolæ beati* Pauli *Apoſtoli ad* Coloſſenſes, Cap. 3.

FRatres: Si conſurrexiſtis cum Chriſto, quæ ſurſum ſunt quærite, ubi Chriſtus eſt in dextera Dei ſedens: quæ ſurſum ſunt ſapite, non quæ ſuper terram. Mortui enim eſtis, & vita veſtra abſcondita eſt cum Chriſto in Deo. Cum autem Chriſtus apparuerit vita veſtra: tunc & vos apparebitis cum ipſo in gloria.

*After the Epiſtle the Prieſt ſings thrice* Alleluja, *which is thrice repeated by the* Choir, *and after the third, ſings the following:*

*V.* Confeſs the Praiſe of the Lord, becauſe he is good: becauſe his Mercy continues for ever.

*The Tract.* Praiſe the Lord all ye Gentiles: and praiſe him all ye People.

*V.* Becauſe his Mercy is eſtabliſh'd on us: and the Truth of the Lord remains for ever.

*V.* Confitemini Domino, quoniam bonus: quoniam in ſæculum miſericordia ejus.

*Tractus.* Laudate Dominum omnes gentes: & collaudate eum omnes populi. *V.* Quoniam confirmata eſt ſuper nos miſericordia ejus, & veritas Domini manet in æternum.

*At*

*At the Goſpel, Lights are not carried, but only Incenſe,* Munda cor meum, *and* Jube Domine, *as* p. 43.

*Sequentia ſancti Evangelii ſecundum* Matthæum, *Cap.* 28.

VEſpere autem ſabbati, quæ luceſcit in prima ſabbati, venit *Maria Magdalene*, et altera *Maria*, videre ſepulchrum. Et eccè terræ motus factus eſt magnus. Angelus enim Domini deſcendit de cœlo; et accedens revolvit lapidem, et ſedebat ſuper eum; erat autem aſpectus ejus ſicut fulgur, et veſtimentum ejus ſicut nix. Præ timore autem ejus exterriti ſunt cuſtodes, et facti ſunt velut mortui. Reſpondens autem Angelus dixit mulieribus: Nolite timere vos: ſcio enim quod *Jeſum*, qui crucifixus eſt quæritis: non eſt hic: ſurrexit enim, ſicut dixit. Venite, et videte locum, ubi poſitus erat Dominus. Et cito euentes di-

*A Continuation of the Goſpel according to St.* Matthew, *Chap.* 28.

IN the Evening of the Sabbath, which dawns on the firſt Day of the Week, came *Mary Magdalen*, and the other *Mary*, to ſee the Sepulchre. And behold there was a great Earthquake. For the Angel of the Lord deſcended from Heaven: and he came and roll'd back the Stone, and ſat upon it: and his Countenance was like Lightening, and his Garment like Snow. And the Guards for Fear of him were terrified, and became like dead Men. But the Angel anſwering, ſaid to the Women! Fear not ye: for I know, that ye ſeek *Jeſus* that was crucified: he is not here: for he is riſen, as he ſaid. Come and ſee the Place where the Lord was laid. And go quickly and tell his Diſciples, that he is

riſen: and behold he goes before you into *Galilee*: There ye ſhall ſee him. Behold, I have foretold it to you.

*V.* The Lord be with you.

*R.* And with thy Spirit.

cite diſcipulis ejus, quia ſurrexit: et ecce præcedet vos in *Galilæam*; ibi eum videbitis. Ecce prædixi vobis.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

Let us pray.

Oremus.

*No Offertory is ſaid, but* Suſcipe, *&c. is ſaid, as* p. 46, *till he comes to the Prayer call'd*

The SECRET.

RECeive O Lord, we beſeech thee, the Prayers of thy People, together with the Offerings of theſe Hoſts: that being initiated in the Paſchal Myſteries, they may by the Operation, obtain us eternal Life. Thro' our Lord *Jeſus Chriſt* thy Son: who with thee, and the Holy Ghoſt, lives and reigns one God for ever and ever. *R.* Amen.

SUSCIPE, quæſumus, Domine, preces populi tui, cum oblationibus hoſtiarum: ut paſchalibus initiata myſteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum noſtrum *Jeſum Chriſtum*, &c. Per omnia ſæcula ſæculorum. *R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Lift up your Hearts.

*R.* We have them lifted up to the Lord.

*V.* Surſum corda.

*R.* Habemus ad Dominum.

*V.* Gra-

*V.* Gratius agamus Domino Deo noſtro.

*R.* Dignum & juſtum eſt.

VERE dignum & juſtum eſt æquum & ſalutare, Te quidem Domine omni tempore, ſen in hac potiſſimum nocte glorioſius prædicare; cum Paſcha noſtrum immolatus eſt *Chriſtus*. Ipſe enim vere eſt Agnus, qui abſtulit peccata mundi. Qui mortem noſtram moriendo deſtraxit, & vitam reſurgendo reparavit. Et ideo cum Angelis & Archangelis cum Thronis & Dominationibus, cumque omni militia cœleſtis exercitus, hymnum gloriæ tuæ canimus, ſine dicentes.

*V.* Let us give Thanks to the Lord our God.

*R.* It is meet and juſt.

IT is truly meet and juſt, right and profitable to Salvation, to publiſh thy Praiſe, O Lord, at all times, but chiefly and more glorioufly on this Night, when *Chriſt* our Paſchal Lamb is ſacrificed. For he is the true Lamb, that has taken away the Sins of the World. Who by dying deſtroyed our Death, and by riſing again reſtored our Life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the Troops of the Celeſtial Army we ſing the Hymn of thy Glory, inceſſantly ſaying:

Sanctus *and the reſt, as* p. 53, to Communicantes, p. 55.

COmmunicantes, & noctem ſacratiſſimam celebrantes Reſurrectionis Domini noſtri *Jeſu Chriſti* ſecun-

COmmunicating with and celebrating the moſt ſacred Night of the Reſurrection of our Lord *Jeſus Chriſt* according to

the Fleſh: and alſo honouring the Memory, in the firſt Place, of the glorious Ever Virgin *Mary*, Mother of the ſame God and our Lord *Jeſus Chriſt*, as p. 55.

WE therefore beſeech thee, O Lord, graciouſly to accept this Offering of our Service, as alſo of the whole Family, which we offer to thee for theſe alſo, whom thou haſt been pleaſed to regenerate of Water and the Holy Ghoſt, granting them the Remiſſion of all their Sins; to grant us thy Peace in our Days, and by thy Command to preſerve us from eternal Damnation, and number us amongſt thy Elect. Thro' *Chriſt* our Lord. Amen.

dúm carnem: ſed & memoriam venerantes in primis gloriosæ ſemper Virginis *Mariæ*, genitricis ejuſdem Dei & Domini noſtri *Jeſu Chriſti*, as p. 55.

HANC igitur oblationem ſervitutis noſtræ ſed & cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua & Spiritu Sancto, tribuens eis remiſſionem omnium peccatorum, quæſumus, Domine, ut placatus accipias; diſque noſtros in tua pace diſponas, atque ab æterna damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per *Chriſtum* Dominum noſtrum. Amen.

Quam oblationem, *and the reſt as* p. 56, *until* Agnus Dei, *which is not ſaid; but the Prieſt ſays the the three Prayers before Communion, and the reſt to the Waſhing of his Fingers incluſive, as from* p. 64, *to* 67, *after which Veſpers are ſung by the Choir as follows*:

*Ant.* Alleluia, Alleluia, Alleluia.

*Ant.* Alleluia, Alleluia, Alleluia.

PSALM

## PSALM CXVI.

LAudate Dominum omnes Gentes: * laudate eum omnes populi.

PRaiſe the Lord, all ye Gentiles: Praiſe him all ye People.

Quoniam confirmate eſt ſuper nos miſericordia ejus: * & veritas Domini manet in æternum.

Becauſe his Mercy is eſtabliſh'd on us: and the Truth of the Lord remains for ever.

Gloria Patri, *&c.*

Glory be to the Father, *&c.*

*Ant.* Alleluia, Alleluia, Alleluia.

*Ant.* Alleluia, Alleluia, Alleluia.

*Then the Prieſt at the Altar begins the following Anthem, which is continued by the Choir.*

VEſpere autem ſabbati, quæ luceſcit in prima ſabbati, venit *Maria Magdalene*, & altera *Maria*, videre ſepulchrum *Alleluia.*

IN the Evening of the Sabbath, which dawns in the firſt Day of the Week, came *Mary Magdalen* and the other *Mary* to ſee the Sepulchre, *Alleluia.*

*After this Antiphon,* Magnificat *is ſung, as* p. 82, *with* Gloria Patri *in the End; and the Altar is fumed with Incenſe, as is uſed at Veſpers. Then* Veſpere autem Sabbati *is repeated, and the Prieſt at the Altar turns to the People ſaying:*

*V.* Dominus vobiſcum.

*V.* The Lord be with you.

*R.* Et cum ſpiritu tuo.

*R.* And with thy Spirit.

Let

Let us pray. Oremus.

The PRAYER.

POUR on us, O Lord, the Spirit of thy Charity, that thoſe, whom thou haſt repleniſhed with the Paſchal Sacraments, may by thy Goodneſs live in perfect Concord, thro' our Lord.

SPiritum nobis, Domine tuæ charitatis infunde, ut quos ſacramentis Paſchalibus ſatiaſti, tua facias pietate concordes. Per Dominum, *&c.* in unitate ejuſdem Spiritus Sancti Deus.

*Then he ſays,*

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*And the Deacon turning to the People ſings:*

*V.* Depart, Maſs is done, *Alleluia, Alleluia.*

*R.* Thanks be to God, *Alleluia, Alleluia.*

*V.* Ite, Miſſa eſt, *Alleluia, Alleluia.*

*R.* Deo gratias, *Alleluia, Alleluia.*

*All the reſt as before,* p. 68.

Maſs

White del. et sculp.

The Resurrection.

# Maſs for Eaſter Day.

*The Prieſt begins, as* p. 19, *and continues as 'tis noted Yeſterday,* p. 423, *till he comes to*

*The Introit.*

RESurrexit et adhuc tecum ſum *Alleluia:* poſuiſti ſuper me manum tuam, *Alleluia:* mirabilis facta eſt ſcientia tua, *Alleluia, Alleluia.*

*Pſal.* Domine, probaſti me, & cognoviſti me: tu cognoviſti ſeſſionam meam, & reſurrectionem meam. *V.* Gloria Patri, & Filio, & Spiritu Sancto. Sicut erat in principio, & nunc, & ſemper, & in ſæcula ſæculorum. Amen. Reſurrexi, *&c.*

I Am riſen, and yet am with thee, *Alleluia:* Thou haſt put thy Right-hand upon me, *Alleluia.* Thy Knowledge is become marvellous, *Alleluia, Alleluia.*

*Pſalm.* Lord thou haſt proved me, and haſt known me: Thou haſt known my ſitting down, and my riſing up. *V.* Glory be to the Father, and to the Son, and to the Holy Ghoſt. As it was in th Beginning, is now, and ever ſhall be, World without End. Amen. I am riſen, *and the reſt to the Pſalm.*

Kyrie eleiſon, *as* p. 22. Gloria in Excelſis, *as* p. 208.

The PRAYER.

DEUS, qui hodierna die per Unigenitum tuum æternitatis nobis aditum devicta morte reſeraſti: vota noſtra quæ prævenriendo aſpiras, etiam adjuvando proſequere. Per eundum Dominum noſtrum.

O God, who on this Day, by thy only begotten Son's Victory over Death haſt open'd for us the Paſſage to Eternity: grant that our Prayers which thy preventing Grace inſpires, may by thy Help become effectual. Thro' the ſame Lord.

*The*

*The Leſſon out of the Epiſtle of St.* Paul *the Apoſtle to the* Corinthians, 1 *Cor.* 5.

BRethren, purge out the old Leaven, that ye may be a new Paſte, as ye are unleavened. For Chriſt our Paſſover is ſacrificed. Let us therefore feaſt not with old Leaven, nor with the Leaven of Malice and Wickedneſs: but with the unleavened Bread of Sincerity and Truth.

*The Gradual.* This is the Day which our Lord has made: let us triumph and rejoice in it. *V.* Confeſs ye unto the Lord, for he is good: becauſe his Mercy continues forever.

*Alleluia, Alleluia.*

*V.* Chriſt our Paſſover is ſacrificed.

*Lectio Epiſtolæ beati* Pauli *Apoſtoli ad* Corinthios, 1 *Cor.* 5.

FRATRES, expurgate vetus fermentum, ut ſit nova conſperſio, ſicut eſtis Azymi. Etenim: Paſcha noſtrum immolatus eſt Chriſtus. Itaque epulemur: non in fermento veteri, neque in fermento malitiæ & nequitiæ: ſed in Azymis ſinceritatis & veritatis.

*Graduale.* Hæc dies quam fecit Dominus: exultemus & lætemur in ea. *V.* Confitemini Domino, quoniam bonus: quoniam in ſæculum miſericordia ejus.

*Alleluia, Alleluia.*

*V.* Paſcha noſtrum immolatus eſt Chriſtus.

## The PROSE.

BRING all ye dear bought Nations bring
Your richeſt Praiſes to your King,
That ſpotleſs Lamb, who more than due
Paid for his Sheep, and thoſe Sheep you;

VICTIMÆ Paſchali Laudes
Immolent Chriſtiani

Agnus redemit Oves:

Chriſtus

Chriſtus innocens Patri
Reconciliavit peccatores
Mors & vita duello
Conſixere mirando:
Dux vitæ, mortuus,
Regnat vivus.
Dic nobis, *Maria*,
Quid vidiſti in via?
Sepulchrum Chriſti viventis
Et gloriam vidi reſurgentis;
Angelicos Teſtes.
Sudarium & Veſtes.
Surrexit Chriſtus ſpes mea
Præcedet vos in *Galilæam.*
Scimus Chriſtum ſurrexiſſe
A mortuis vere.

That innocent Son, who wrought your Peace,
And made his Father's Anger ceaſe.
Life and Death together fought:
Each to a ſtrange Extreme were brought;
Life died, but ſoon reviv'd again,
And even by Death ſelf was ſlain.
Say, happy *Magdalen*, O ſay,
What didſt thou ſee there by the Way?
I ſaw the Tomb of my dear Lord;
I ſaw himſelf, and him ador'd.
I ſaw the Napkin and the Sheet,
That bound his Head, and wrapt his Feet;
I heard the Angels witneſs bear;
*Jeſus* is riſen, he's not here.
Go tell his Followers they ſhall ſee
Thine and their Hope in *Galilee.*
The Lord, with faithful Heart and chearful Voice;
We on thy glorious riſing Day rejoice:

O thou whoſe conqu'ring Pow'r o'ercame the Grave,
By thy victorious Grace us Sinners ſave. Amen. *Alleluia.*

Tu nobis Victor Rex miſerere, Amen. Alleluia.

*The Proſe is ſaid every Day this Week, and no longer.*

*A Continuation of the holy Goſpel according to St.* Mark, *Chap*, 16.

AT that Time: *Mary Magdalen*, and *Mary* the Mother of *James* and *Salome* boughtSpices, that they might come and anoint *Jeſus*. And very early in the Morning the firſt Day of the Week they came to the Sepulchre, the Sun being now up. And they ſaid to one another: Who ſhall roll back the Stone for us, from the Door of the Sepulchre! And looking, they ſaw the Stone rolled back. For it was very great. And entering into the Sepulchre they ſaw a young Man ſitting on the right Hand, clad with a white Robe; and they were amazed. Who ſaid unto them: Be not afraid: ye ſeek *Jeſus* of

*Sequentia Sancti Evangelii ſecundum* Marcum, *Cap.* 16.

IN illo tempore: *Maria Magdalene*, & *Maria* Mater *Jacobi* & *Salome* emerunt aromata, ut venientes ungerent *Jeſum*. Et valde mane una ſabbatorum, veniunt ad Monumentum, orto jam ſole. Et dicebant ad invicem: quis revolvet nobis lapidem ab oſtio Monumenti: Et reſpicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introentes in Monumentum viderunt juvenem ſedentem in dextris coopertum ſtola candida; & obſtupuerunt. Qui dicit illis: Nolite expaveſcere; *Jeſum* quæritis *Nazarenum*, crucifixum:

cifixum: ſurrexit, non eſt hic. Ecce locus ubi poſuerunt eum. Sed ite, dicite, diſcipulis ejus, & *Petro*, quia præcedit vos in *Galilæam*: ibi eum videbitis, ſicut dixit vobis.

*Nazareth*, who was crucified: he is riſen, he is not here. Behold the Place where they laid him. But go tell his Diſciples and *Peter*, that he goeth before you into *Galilee*: there ye ſhall ſee him, as he told you.

Credo *as before*, p. 44.

*Offertorium.* Terra tremuit, & quievit, dum reſurgeret in judicio Deus, Alleluia.

*The Offertory.* The Earth trembled, and was ſtill, whilſt God aroſe in Judgment, Alleluia.

Suſpice, *as before, from* p. 46, *till he comes to The Secret.*

SUSCIPE, quæſumus, Domine, preces populi tui, cum oblationibus hoſtiarum: ut Paſchalibus initiata myſteriis, ad æternitatis nobis medelam te operante proficiant. Per Dominum.

REceive, O Lord, we beſeech thee, the Prayers of thy People, together with the Offerings of theſe Hoſts: that being initiated in the Paſchal Myſteries, they may by thy Operation obtain us eternal Life. Thro' our Lord.

*The Preface.*

Per omnia ſæcula ſæculorum. *R.* Amen.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

*V.* Surſum corda.

*R.* Habemus ad Dominum.

For ever and ever.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*V.* Lift up your Hearts.

*R.* We have them liſted up to the Lord.

*V.* Let us give Thanks to the Lord our God.

*R.* It is meet and juſt.

IT is truly meet and juſt, right and profitable to Salvation, to publiſh thy Praiſes, O Lord, at all Times, but chiefly and more glorioufly on this Day, when *Chriſt* our Paſchal Lamb is ſacrificed. For he is the true Lamb that has taken away the Sins of the World. Who by dying deſtroy'd our Death, and by riſing again reſtored our Life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the Troops of the Celeſtial Army, we ſing the Hymn of thy Glory, inceſſantly ſaying.

*V.* Gratias agamus Domino Deo noſtro.

*R.* Dignum & juſtum eſt.

VERE dignum et juſtum eſt, æquum & ſalutare, Te quidem, Domine, omni tempore ſed in hac potiſſimum die glorioſius prædicare, cum Paſcha noſtrum immolatus eſt *Chriſtus*. Ipſe enim vere eſt Agnus, qui abſtulit peccata mundi. Qui mortem noſtram moriendo deſtruxit, et vitam reſurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœleſtis exercitus, hymnum gloriæ tuæ canimus, ſine fine dicentes.

Sanctus *and the reſt as* p. 53, *to* Communicantes, p. 55.

COmmunicating with and celebrating the moſt ſacred Day of the Reſurrection of our Lord *Jeſus Chriſt* according to the Fleſh; and alſo honouring the Memory, in the firſt Place, of the

COmmunicantes & diem ſacratiſſimam celebrantis Reſurrectionis Domini noſtri *Jeſu Chriſti* ſecundum carnem: ſed et memoriam venerantes in primi glorioſæ ſemper Virgi

nis

nis *Mariæ* genetricis ejuſdem Dei et Domini noſtri *Jeſu Chriſti*, as p. 55.

HANC igitur oblationem ſervitutis noſtræ, ſed & cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua & Spiritu Sancto, tribuens eis remiſſionem omnium peccatorum, quæſumus, Domine, ut placatus accipias; dieſque noſtros in tua pace diſponas, atque æterna damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per *Chriſtum* Dominum noſtrum. Amen.

glorious Ever-Virgin *Mary*, Mother of the ſame God and our Lord *Jeſus Chriſt*, as p. 55.

WE therefore beſeech thee, O Lord, graciouſly to accept this Offering of our Service, as alſo of thy whole Family, which we offer to thee for theſe alſo, whom thou haſt been pleaſed to regenerate by Water and the Holy Ghoſt, granting them the Remiſſion of all their Sins, to grant us thy Peace in our Days, and by thy Command to preſerve us from eternal Damnation, and number us amongſt thy Elect. Thro' *Chriſt* our Lord. Amen.

*And the reſt as* p. 56, *until The Communion.*

PAſcha, noſtrum immolatus eſt *Chriſtus*, *Alleluia:* itaque epulemur in Azymis ſinceritatis & veritatis, *Alleluia*, *Alleluia*, *Alleluia*.

*Chriſt* our Paſſover is ſacrificed, *Alleluia*: therefore let us keep the Feaſt with the unleavened Bread of Sincerity and Truth, *Alleluia*, *Alleluia*, *Alleluia*.

*The Poſt-Communion.*

SPiritum nobis, Domine, tuæ Charitatis infunde: ut quos Sacramentis Paſchalibus ſa-

POUR on us, O Lord, the Spirit of thy Charity: that thoſe whom thou haſt repleniſh'd with the

the Paſchal Sacraments, may by thy Goodneſs live in perfect Concord. Thro' our Lord, *&c.* in the Unity of the ſame Holy Ghoſt.

*V.* Depart. Maſs is done, *Alleluia, Alleluia.*

*R.* Thanks be to God, *Alleluia, Alleluia.*

tiaſti, tua facias pietate concordes. Per Dominum noſtrum, *&c.* in unitate ejuſdem Spiritus Sancti Deus.

*V.* Ite Miſſa eſt Alleluia, Alleluia.

*R. Deo gratias* Alleluia.

## VESPERS for EASTER SUNDAY.

THE Angel of the Lord deſcended from Heaven, and going to the Stone roll'd it away and ſat on it, Alleluia, Alleluia.

ANgelus autem Domini deſcendit de cœlo, & accedens revolvit lapidem, & ſedebat ſuper eum Alleluia, Alleluia.

*The Pſalm are, the Lord ſaid with the reſt for Sunday's, as Page 71.*

*Ant.* And behold there happened a great Earthquake: for the Angel of the Lord deſcended from Heaven, Alleluia.

*Ant.* Et ecce terramotus factus eſt magnus: Angelus enim Domini deſcendit de cœlo Alleluia.

*Ant.* His Countenance was like Lightning, and his Garments like Snow, Alleluia, Alleluia.

*Ant.* Erat autem aſpectus fulgur, veſtimenta autem ejus cut nix, Alleluia, Alleluia.

*Ant.* The Watch trembled for fear of him, and became like Men ſtruck Dead, Alleluia.

*Ant.* Præ timore autem ejus exterriti ſunt cuſtodes, & facti ſunt velut mortui, Alleluia.

*Ant.* The Angel anſwering ſaid to the Women: Fear not: for I know that they ſeek Jeſus, Alleulia.

*Ant.* Reſpondens autem Angelus, dixit mulieribus: Nolite timere; ſcio enim quod *Jeſum* quæritis, Alleluia.

*Then inſtead of the little Chapter, Hymn, and Verſe, is ſaid the following Antiphon.*

HÆC dies quam fecit Dominus: exultemus, & lætemur in ea.

THIS is the Day which our Lord has made: let us triumph and rejoice in it.

*At the Magnificant. Antiphon.*

Et reſpicientes viderunt revolutum lapidem: erat quippe magnus valde, Alleluia

*Ant.* And looking back they ſaw the Stone roll'd away; for it was very great, Alleluia.

*Magnificat as* p. 82.

The PRAYER.

DEUS, qui hodierna die per Unigentum tuum æternitatis nobis aditum devicta morte reſeraſti: vota noſtra, quæ prævenienda aſpiras, etiam adjuvando proſequere. Per eumdem Dominum noſtrum Jeſum Chriſtum.

O God, who on this Day, by thy only begotton Son's Victory over Death, haſt open'd for us the Paſſage to Eternity: grant that our Prayers which thy preventing Grace inſpires, may by thy Help become effectual. Thro' the ſame Lord.

*V.* Dominus vobiſcum.

*V.* Our Lord be with you.

*R.* Et cum ſpiritu tuo.

*R.* And with thy Spirit.

*V.* Benedicamus Domino, Alleluia, Alleluia.

*V.* Let us bleſs our Lord. Alleluia, Alleluia.

*R.* Deo gratias, Alleluia, Alleluia.

*R.* Thanks be to God, Alleluia, Alleluia.

*V.* Fidelium animæ per miſericordiam Dei requieſcant in pace.

*V.* May the Souls of the Faithful, thro' the Mercy of God, reſt in Peace.

*R.* Amen.

*R.* Amen.

*Our*

*Our Father*, in ſecret.

*V.* O Lord, grant us his Peace.

*R.* And Life everlaſting, Amen.

*V.* Dominus det nobis ſuam pacem.

*R.* Et vitam æternam Amen.

*The Antiphon from Complin of Holy Saturday till the firſt Veſpers of Trinity Sunday excluſive.*

O Queen of Heaven, rejoice, Alleluia.

For he, whom thou didſt deſerve to bear, Alleluia.

Is riſen again, as he ſaid, Alleluia.

Pray for us to God, Alleluia.

*V.* Rejoice and be glad, O Virgin *Mary*, Alleluia.

*R.* Becauſe our Lord is truly riſen, Alleluia.

REGINA cœli lætare, Alleluia.

Quia quem meruiſti portare, Alleluia.

Reſurrexit ſicut dixit, Alleluia.

Ora pro nobis Deum, Allelulia.

*V.* Guade & lætare, Virgo Maria, Alleluia.

*R.* Quia ſurrexit Dominus vere, Alleluia.

Let us pray.

O GOD, who by the Reſurrection of thy Son, our Lord Jeſus Chriſt, haſt been pleaſed to fill the World with Joy; Grant, we beſeech thee, that by the Virgin *Mary* his Mother we may receive the Joys of eternal Life. Thro' the ſame Chriſt our Lord.

*R.* Amen.

Oremus.

DEUS, qui per reſurrectionem Filii tui Domini noſtri Jeſu Chriſti mundum lætificare dignatus es: præſta quæſumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Chriſtum Dominum noſtrum.

*R.* Amen.

*Then*

*Then is ſung the following Hymn, which is alſo ſung the two Days following.*

Alleluia, Alleluia, Alleluia.

O Filii, & Filiæ,
Rex cæleſtis, Rex Gloriæ
Morte ſurrexit hodie, Alleluia.
Alleluia, Alleluia, Alleluia.
Et manè prima Sabbati.

Ad oſtium monumenti

Acceſſerunt Diſcipuli, Alleluia.
Et Maria Magdelena,

Et Jacobi & Salome,

Venerunt Corpus ungere, Alleluia.
In albis Sedens Anglus.

Prædixit Mulieribus,

In *Galilæa* eſt Dominus, Alleluia.
Et *Joannes* Apoſtolus

Cucurrit *Petro* citius

Monumento venit prius Alleluia.

Alleluia, Alleluia, Alleluia.

REjoice my deareſt Children,
The moſt renown'd King of Heaven,
To day in Glory is riſen, Alleluia.
Alleluia, Alleluia, Alleluia.
On the Dawn of the Sabath-day,
Our Lord's Diſciples went ſtraightway
Unto the Tomb, wherein he lay, Alleluia.
And likewiſe Mary Magdalane.
With thoſe of James, and Salome;
Chriſt's Body to anoint they came, Alleluia.
An Angel cloth'd in white they ſee;
Who told to them immediately
That *Chriſt* aroſe in *Galilee*, Alleluia.
The moſt belov'd Apoſtle *John*,
Saint *Peter* did he ſoon out-run;
And to the tomb he firſt did come, Alleluia.

Th' Diſciples ſtanding in the Hall:
Chriſt came, and thus to them did call;
Saying: Peace be to you all, Alleluia.
When that *Thomas*, call'd *Didymus*
Look'd on his Saviour *Chriſt Jeſus*,
As yet remained dubious, Alleluia.
O *Thomas*, be not ſo ſurpris'd,
O feel my Hands, my Feet, and Side:
I am *Chriſt*, who for you dy'd, Alleluia.
As ſoon as *Thomas Chriſt* did ſee,
Side, Feet, and Hands then touch'd he:
And ſaid; my God! immediately, Alleluia.
All thoſe who have not ſeen, are bleſt,
And in me firmly put their Truſt,
To them I'll give eternal Reſt, Alleluia.
So in this holy Paſchal Time,
With hymns of Praiſes ſo divine,
Let us our droſſy Souls refine, Alleluia.

Diſcipulis aſtantibus,
In medio ſtetit Chriſtus,
Dicens, Pax vobis omnibus, Alleluia.
Ut intellexit Dydimus
Quia ſurrexerat Jeſus,
Remanſit fere dubius, Alleluia.
Vide *Thoma* vide latus,
Vide pedes, vide manus,
Noli eſſe incredulus, Alleluia.
Quando *Thomas* vidit *Chriſtum*,
Pedes, manus, latus ſuum
Dixit, Tu es Deus meus, Alleluia,
Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt, Alleluia.
In hoc feſto ſanctiſſimo,
Sit laus & jubilatio.
Benedicamus Domino, Alleluia.

Ex

Ex quibus nos humilimas,
Devotas atque debitas,
Deo dicamus gratias. Alleluia.
Alleluia, Alleluia, Allelu.
*V.* Domine ſalvum fac Regem.
*R.* Et exaudi nos in die, qua invocaverimus te.
*V.* Gloria Patri, *&c.*

To God the Father Glory be,
And to *Chriſt Jeſus* equally,
With Holy Ghoſt eternally, Alleluia.
Alleluia, Alleluia, Allelu.
*V.* O Lord, ſave the King.
*R.* And hear us in the Day when we call upon thee.
Glory be to the Father.

*At the Benediction of the Bleſſed Sacrament.*

TANTUM ergo Sacramentum
Veneremur cernui:

Et antiquum documentum
Novo cedat ritui;

Præſtet fides ſupplementum
Senſuum defectui.

Genitori Genitoque,

Laus & jubilatio;

Salus, honor, virtus quoque,
Sit & benedictio

TO this myſterious Table now
Let Knees, and Heart, and Senſes bow:
Let ancient Rites reſign their Place
To nobler Elements of Grace:
What our weak Senſes can't deſcry,
Let ſtronger Faith the Want ſupply.
To th' undivided Three and One.
To God the Father and the Son;
Salvation, Honour, Jubilee,
Praiſe, Glory, Benediction be;

To th' Holy Ghoſt whoſe equal Rays
From both proceed, be equal Praiſe. Amen.

*V.* Thou haſt given them Bread from Heaven, Allel.

*R.* Which abounds with all Delights, Alleluia.

*V.* Pray for us O holy Mother of God.

*R.* That we may be made worthy of the Promiſes of Chriſt.

*V.* O Lord ſave *N.* our King.

*R.* And hear us in the Day when we call on thee.

*V.* The Lord be with you.

*R.* And with thy Spirit.

Let us pray.

O God, who in this wonderful Sacrament haſt left us a Memorial of thy Paſſion: grant us, we beſeech thee; ſo to reverence the ſacred Myſteries of thy Body and Blood; that we may always find in our Souls the Fruit of thy Redemption. Who with the Father liveſt and reigneſt in Unity of the Holy Ghoſt one God World without End. *R.* Amen.

Procedenti ab utroque
Compar ſit laudatio.
Amen.

*V.* Panem de cælo præſtitiſti eis, Alleluia.

*R.* Omne delectamentum in ſe habentem. Allel.

*V.* Ora pro nobis ſancta Dei genitrix.

*R.* Ut digni efficiamur promiſſionibus Chriſti.

*V.* Domine ſalvum fac Regem noſtrum *N.*

*R.* Et exaudi nos in die, quia invocaverimus te.

*V.* Dominus vobiſcum.

*R.* Et cum ſpiritu tuo.

Oremus.

DEUS, qui nobis ſub Sacramento mirabili paſſionis tuæ memoriam reliquiſti: tribue quæſumus; ita nos corporis & ſanguinis tui ſacra myſteria venerari; ut redemptionis tuæ fructum in nobis jugiter ſentiamus. Qui vivis & regnas cum Deo Patre in unitate Spiritus ſancti Deus. Per omnia ſæcula ſæculorum. *R.* Amen.

Oremus

Oremus.

DEFENDE quæſumus Domine, beata Maria ſemper Virgine intercedente, iſtam ab omni adverſitate familiam; & toto corde tibi proſtratam, ab hoſtium propitius tuere clementer inſidiis.

QUæſumus omnipotens Deus, ut famulus tuus *N.* Rex noſter, qui tua miſeratione ſuſcepit regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus, vitiorum monſtra devitare, (hoſtes ſuperare) & ad te qui via, veritas, & vita es; gratioſus valeat pervenire. Per *Chriſtum* Dominum noſtrum.

*R.* Amen.

Let us pray.

WE beſeech thee, O Lord, by the Interceſſion of bleſſed Mary ever Virgin to defend this Family from all Adverſity: and being proſtrate before thee with all our Hearts to protect us in thy tender Mercy from the Snares of our Enemies.

WE beſeech thee, Almighty God, that thy Servant *N.* our King, who thro' thy Mercy has undertaken the Government of the Kingdom, may likewiſe receive the increaſe of all Virtues, wherewith being adorned, he may avoid the Enormity of Sin, vanquiſh his Enemies; and by thy Grace may arrive to thee, who art the Way, Truth, and Life. Thro' Chriſt our Lord. *R.* Amen.

*While the Benediction is giving.*

*V.* Adjutorium noſtrum in nomine Domini.

*R.* Qui fecit cœlum & terram.

*V.* Sit nomen Domini benedictum.

*R.* Ex hoc nunc, & uſque in ſæculum.

*V.* Our help is in the Name of the Lord.

*R.* Who made Heaven and Earth.

*V.* Be the Name of the Lord bleſs'd.

*R.* From this preſent, and for ever.

*The*

*The Bleſſing.*

ALmighty God, the Father, Son, and holy Ghoſt, bleſs you. *R.* Amen.

*Benedictio.*

BEnedicat vos omnipotens Deus, Pater, & Filius, & Spiritus ſanctus. *R.* Amen.

## The MASS for Eaſter Monday.

*The Introit.*

THE Lord has brought you into a Land flowing with Milk and Honey, Alleluia: That the Law of our Lord may be for ever in your Mouth, Alleluia. Alleluia. Pſalm. Confeſs to our Lord, and call upon his Name: make his Works public among the Gentiles. *V.* Glory be to the Father, *&c.* The Lord has brought, *and the reſt to the Pſalm.*

INtroduxit vos Dominus in terram fluentem lac & mel, Alleluia: & ut lex Domini ſemper ſit in ore veſtro, Allelvia, Alleluia. *Pſalm.* Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus. *V.* Gloria Patri, *&c.* Introduxit.

### The PRAYER.

O God, who by the Myſtery of the Paſchal Solemnity haſt given to the World a ſovereign Remedy againſt all Evils: we beſeech thee pour fourth on thy People thy Celeſtial Grace; that they may both obtain perfect Liberty, and advance daily in the Way of everlaſting Life. Thro' our Lord.

DEUS, qui Solemnitate Paſchali mundo remedia conſtituiſti: populum tuum, quæſumus, cæleſti dono proſequere: ut et perfectam libertatem conſequi mereatur, et ad vitam proficiat ſempiternam. Per Dominum noſtrum.

*Lectio*

*Lectio Actuum Apostolorum*, Cap. 10.

IN diebus illis: Stans *Petrus* in medio plebis, dixit, Viri fratres vos scitis, quod factum est verbum per universam *Judæam*, incipiens enim à *Galilæa* post baptismum quod prædicavit *Joannes*, *Jesum* à *Nazareth*, quomodo unxit eum Deus Spiritu Sancto & virtute, qui pertransiit benefaciendo, & sanando omnes oppressos à diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regione *Judæorum* & *Jerusalem*, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, & dedit eum manifestum fieri non omni populo, sed testibus præordinatis à Deo: Nobis qui manducavimus et bibimus cum illo postquam resurrexit à mortuis. Et præcepit nobis prædicare populo, & testificari quia ipse est, qui

*The Lesson out of the Acts of the Apostles*, Chap. 10.

IN those Days: *Peter* standing in the Midst of the People, said Ye know the Word which was published over all *Judea*: For it begins at *Galilee*, after the Baptism which *John* preached, *Jesus* of *Nazareth*: How God anointed him with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed by the Devil, for God was with him. And we are Witnesses of all the Things which he did in the Land of the *Jews* and *Jerusalem*, whom they slew and hang'd on a Tree. Him God raised up the third Day, and would have him to be made known, not to all the People, but to Witnesses pre-ordained by God: Even to us, who did eat and drink with him after he arose from the Dead. And he commanded us to preach to the People, and to testify, that it is he who

who was appointed by God to be the Judge of the Quick and the Dead. All the Prophets bear him witneſs, that all thoſe, who believe in him, ſhall thro' his Name receive the Forgiveneſs of Sins.

*The Gradual.* This is the Day which our Lord has made: Let us triumph and rejoice in it. *V.* Let *Iſrael* now ſay for that he is good: for his Mercy continues for ever. Alleluia Alleluia. *R.* The Angel of our Lord came down from Heaven, and coming to the Monument rolled back the Stone, and ſat upon it.

Victimæ paſchali, *as before*, p. 432.

*A Continuation of the holy Goſpel according to St.* Luke, *Chap.* 24.

AT that Time: Two of the Diſciples of *Jeſus* went the ſame Day to a Town call'd *Emmaus*, ſixty Furlongs from *Jeruſalem*. And they talked together of all theſe Things which had happened. And it came to paſs, that while they talked and reaſoned with

conſtitutus eſt à Deo Judex vivorum & mortuorum. Huic omnes Prophetæ teſtimonium perhibent, remiſſionem peccatorum accipere per nomen ejus omnes qui credunt in eum.

*Graduale.* Hæc dies quam fecit Dominus: exultemus, & lætemur in ea. *V.* Dicat nunc *Iſrael*, quoniam bonus: quoniam in ſæculum miſericordia ejus *Alleluia*, *Alleluia*, *R.* Angelus Domini deſcendit de cœlo, & accedens revolvit lapidem, & ſedebat ſuper eum.

*Sequentia ſancti Evangelii ſecundum* Lucam, *Cap.* 24.

IN illo tempore: duo ex diſcipulis. *Jeſu* ibant ipſa die in caſtellum, quod erat in ſpatio ſtadiorum ſexaginta ab *Jeruſalem*, nomine *Emmaus* Et ipſi loquebantur ad invicem de his omnibus quæ acciderant. Et factum eſt, dum fabularentur,

&

& ſecum quærerent, & ipſe *Jeſus* appropinquans ibat cum illis: oculi autem eorum tenebantur ne cum agnoſcerent. Et ait ad illos: Qui ſunt hi ſermones, quos conſertis ad invicem ambulantes, & eſtis triſtes? Et reſpondens unus, cui nomen erat *Cleophas*, dixit ei: Tu ſolus peregrinus es in *Jeruſalem*, & non cognoviſti quæ facta ſunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt de *Jeſu Nazareno*, qui fuit vir propheta, potens in opere & ſermone coram Deo & omni populo, Et quomodo eum tradiderunt ſummi ſacerdotes & principes noſtri in damnationem mortis, & crucifixerunt eum. Nos autem ſperabamus quia ipſe eſſet redempturus *Iſrael:* & nunc ſuper hæc omnia, tertia dies eſt hodie quod hæc facta ſunt. Sed & mulieres quædam ex noſtris terruerunt nos, quæ ante lucem fuerunt ad monumen-

themſelves, *Jeſus* himſelf drew near, and went with them. But their Eyes were held that they might not know him And he ſaid unto them, What diſcourſes are theſe ye hold one with another, as ye walk and are ſad? And one of them, whoſe Name was *Cleophas*, anſwered and ſaid unto him: Art thouthe only Stranger in *Jeruſalem*, and haſt not known the Things which are come to paſs in theſe Days? To whom he ſaid: What Things? They anſwered concerning *Jeſus* of *Nazareth*, who was a Prophet mighty in Deed and Word, before God and all the People. And how the High Prieſt and our Rulers deliver'd him to be condemn'd to Death, and crucified him. And we hoped that it was he who ſhould have redeemed *Iſrael:* and now after all, this is the third Day ſince theſe things were done. And even ſome of our Women, who had been before Day light at the Sepulchre, terri-

fied us: for when they found not the Body, they came saying, that they had seen a Vision of Angels, who say that he is alive. And some of our own Men went to the Sepulchre, and found it even so as the Women had said, but him they found not. And he said to them: O foolish, and slow of Heart, to believe all that the Prophets have spoken! Ought not *Christ* to have suffered these Things, and so to enter into his Glory? And beginning from *Moses* and all the Prophets, he expounded to them in all the Scriptures, the Things concerning him. And they drew nigh to the Town whither they went. And he made as if he was to go farther. But they compelled him, saying: Stay with us, for it is towards Night, and the Day is far spent. And he went in with them. And it came to pass, that, as he sat at Table with them, he took Bread, and blessed it, and brake it, and gave it to them.

tum, & non invento corpore ejus, venerunt dicentes, se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, & ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad eos; O stulti, & tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ: Nonne hæc oportuit pati *Christum*, & ita intrare in gloriam suam? Et incipiens à *Moyse*, & omnibus prophetis interpretabatur illis in omnibus scripturis, quæ de ipso erant. Et appropinquaverunt castello, quo ibant; & ipse se finxit longius ire. Et coegerunt illum dicentes: Mane nobiscum, quoniam advesperascit, & inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum illis accepit panem, & benedixit, ac fregit, & porrigebat illis. Et aperti

sunt

ſunt oculi eorum, et ipſe evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor noſtrum ardens erat in nobis dum loqueretur in via, et apiriret nobis ſcripturas? Et ſurgentes eadam hora, regreſſi ſunt in *Jeruſalem*: & invenerunt congregatos undecim, et eos qui cum ipſis erant, dicentes: Quia ſurrexit Dominus vere, et apparuit *Simoni*. Et ipſi narrabant quæ geſta erant in via: et quomodo cognoverunt eum in fractione panis.

And their Eyes were opened, and they knew him: and he vaniſhed out of their Sight. And they ſaid one to the other: Was not our Heart burning in us, whilſt he talked to us in the way and open'd to us the Scriptures? And they roſe up the ſame Hour, and returned to *Jeruſalem*: And they found the Eleven gathered together, and them that were with them, ſaying: The Lord is riſen indeed, and has appeared to *Simon*. And they related the Things which were done in the Way: and how they knew him in the breaking of Bread.

Credo, *as before*, p. 44.

*Offertorium*. Angelus Domini deſcerndit de cælo, et dixit mulieribus; Quem quæritis, ſurrexit ſicut dixit Alleluia.

*The Offertory*. The Angel of our Lord came down from Heaven, and ſaid unto the Women: Whom ſeek ye, he is riſen as he ſaid, Alleluia.

Suſcipe, Sancte Pater, *p.* 46. *The Secret.*

SUSPICE, quæſumus Domine, preces populi tui, cum oblationibus Hoſtiarum: ut paſchalibus initiata myſteriis, ad æternitatis nobis medelam, te operante, proficiant. Per

REceive, O Lord, we beſeech thee, the Prayers of thy People, together with the Offerings of theſe Hoſts: that being initiated in the Paſchal Myſteries, they may by thy Operation

obtain us eternal Life Through our Lord.

Dominum noſtrum *Jeſum Chriſtum.*

*The Preface and Canon as Yeſterday*, p. 436.

*The Communion.* Our Lord is riſen, and has appeared to *Peter*, Alleluia.

*Communio.* Surrexit Dominus & apparurit *Petro*, Alleluia.

*The Poſt Communion,*

POUR on us, O Lord, the Spirit of thy Charity: that theſe, whom thou haſt repleniſhed with the Paſchal Sacraments, may by thy Goodneſs live in perfect Concord. Thro' our Lord, *&c.* in the Unity of the ſame Holy Ghoſt.

SPiritum nobis, Domine, tuæ charitatis infunde: ut quos ſacramentis paſchalibus ſatiaſti, tua facias pietate concordes. Per Dominum noſtrum, *&c.* in unitate ejuſdem Spiritus Sancti Deus.

*The* VESPERS *for* EASTER MONDAY *are the ſame as on Eaſter Sunday, except as follows:*

At the Magnificat.

*Ant.* What are theſe Speeches, which you make to one another as you walk, and are thus ſorrowful? Alleluia.

*Ant.* Qui ſunt hi ſermones, quos confertis ad invicem ambulantes, & eſtis triſtes? Alleluia.

The Prayer.

O God, who by this Paſchal Solemnity haſt provided the World with Helps: enrich thy People, we beſeech thee, with heavenly Gifts; that they may obtain a perfect Liberty, and advance to the Poſſeſſion of Life everlaſting. Thro' our Lord.

DEUS, qui ſolemnitate paſcali mundo remedia contuliſti: populum tuum, quæſumus, cæleſti dono proſequere, ut & perfectam libertatem conſequi mereatur, & ad vitam proficiat ſempiternam. Per Dominum noſtrum.

Th

# The MASS for Eaſter Tueſday.

## The INTROIT.

AQUA ſapientiæ potavit eos, Alleluia: firmabitur in illis, & non flectetur, Alleluia: & exaltabit eos in æternum, Alleluia, Alleluia. *Pſalm.* Confitemni Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus: *V.* Gloria Patri, *&c.* Aqua ſapientiæ.

GOD has given them Water of Wiſdom to drink, Alleluia: he will be eſtabliſhed in them, and will not be removed, Alleluia: and he will raiſe them up for ever, Alleluia, Alleluia. *Pſ.* Confeſs to our Lord, and call upon his Name: make his Works public among the Gentiles. *V.* Glory be to the Father, *&c.* God has given, *and the reſt to the Pſalm.*

## The PRAYER.

DEUS, qui Eccleſiam tuum novo ſemper fœtu multiplicas: concede famulis tuis, ut ſacramentum vivendo teneant, quod fide perceperunt. Per Dominum noſtrum.

O God, who by a new Increaſe doſt always enlarge thy Church: grant to thy Servants, that they may retain that Sacrament during Life, which they have received by Faith. Through our Lord.

*Lectio Actuum Apoſtolorum*, Cap. 13.

IN Diebus illis: Surgens *Paulus*, & manu ſilentium indicens, ait: Viri fratres, filii,

*The Leſſon out of the Acts of the Apoſtles*, Chap. 13.

IN thoſe Days: *Paul* ſtood up, and making a Sign with his Hand that they ſhould be ſilent,

lent, ſaid: Men and Brethren, Children of the Race of *Abraham*, and ſuch among you as fear God, unto you is this Word of Salvation ſent. For thoſe who dwelt in *Jeruſalem*, and their Rulers, not knowing *Jeſus* nor the Voices of the Prophets which are read every Sabbath, have fulfilled them in judging him. And having found no Cauſe of Death in him, they deſired *Pilate* that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre. But God raiſed him from the Dead on the third Day. And he was ſeen for many Days, by thoſe who came up with him from *Galilee* to *Jeruſalem:* and are unto this preſent Time his Witneſſes to the people. And we preach unto you that Promiſe which was made to our Fathers. For God has fulfilled the ſame to our Children in raiſing up *Jeſus Chriſt* our Lord.

generis *Abraham*, & qui in vobis timent Deum, vobis verbum ſalutis hujus miſſum eſt. Qui enim habitabant *Jeruſalem*, & principes ejus, ignorantes *Jeſum*, & voces prophetarum, quæ per omne ſabbatum leguntur, judicantes impleverunt: & nullam cauſam mortis invenientes in eo, petierunt à *Pilato*, ut interficerent eum. Cumque conſummaſſent omnia quæ de eo ſcripta erant, deponentes eum de ligno, poſuerunt eum in monumento. Deus autem ſuſcitavit eum à mortuis tertia die: Qui viſus eſt per dies multos, his qui aſcenderant ſimul cum eo de *Galilæa* in *Jeruſalem:* qui uſque nunc ſunt teſtes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres noſtros repromiſſio facta eſt, quoniam hanc Deus adimplevit filiis noſtris, reſuſcitans *Jeſum Chriſtum* Dominum noſtrum.

*Graduale.*

*Graduale.* Hæc dies quam fecit Dominus: exultemus & lætemur in ea. *V.* Dicant nunc qui redempti ſunt à Domino: quos redemit de manu inimici, & de regionibus congregavit eos, *Alleluia, Alleluia.*

*V.* Surrexit Dominus de ſepulchro, qui pro nobis, pependit in ligno.

*The Gradual.* This is the Day which our Lord has made: Let us triumph and rejoice in it. *V.* Let the redeem'd of the Lord ſay now: whom he hath redeem'd from the Hand of the Enemy, and gather'd out of the Lands, *Alleluia, Alleluia.*

*V.* Our Lord is riſen for us, hung upon the Wood of the Croſs.

Victimæ Paſchali, p. 432.

*Sequentia ſancti Evangelii ſecundum* Lucam, Cap. 24.

IN illo tempore: Stetit *Jeſus* in medio Diſcipulorum ſuorum, & dixit eis: Pax vobis: Ego ſum, nolite timere. Conturbati vero & conteriti, exiſtimabant ſe ſpiritum videre. Et dixit eis: Quid turbati eſtis, & cogitationes aſcendunt in corda veſtra? Videte manus meas & pedes meos, quia ego ipſe ſum: Palpate & videte: quia Spiritus carnem, & oſſa non habet, ſicut me

*A Continuation of the holy Goſpel according to St.* Luke, *Chap.* 24.

AT that Time: *Jeſus* ſtood in the midſt of his Diſciples, and ſaid to them: Peace be unto you: it is I, fear not. But they were troubled and affrighted, and thought they had ſeen a Spirit. And he ſaid unto them: Why are you troubled, and why do Thoughts ariſe in your Hearts: Behold my Hands and my Feet, for that is I myſelf: Feel and ſee: for a Spirit hath not Fleſh and Bones, as ye ſee me have.

And

And when he had ſpoke thus, he ſhewed them his Hands and Feet. But ſeeing they did not as yet believe, being tranſported with Joy, he ſaid: Have ye here any Thing to eat? And they ſet before him a Piece of broiled Fiſh, and an Honey-comb. And when he had eat before them, he took the Remainder, and gave it to them. And he ſaid to them: Theſe are the Words which I ſpoke unto you, while I was yet with you, that all Things muſt be fulfilled, which are written in the Law of *Moſes*, and in the Prophets, and the Pſalms concerning me. Then he opened their Underſtanding, that they might underſtand the Scriptures. And he ſaid unto them: Thus it is written, and thus it behoved *Chriſt* to ſuffer and to riſe again from the Dead the third Day: and that penance, and Remiſſion of Sins, ſhould be preach'd in his Name unto all Nations.

videtis habere. Et cum hoc dixiſſet, oſtendit eis manus & pedes. Adhuc autem illis non credentibus, & mirantibus præ gaudio, dixit: Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piſcis aſſi, & favum mellis. Et cum manducaſſet coram eis, ſumens reliquias dedit eis. Et dixit ad eos: Hæc ſunt verba, quæ locutus ſum ad vos, cum adhuc eſſem vobiſcum: quoniam neceſſe eſt impleri omnia quæ ſcripta ſunt in lege *Moyſi*, & prophetis, & pſalmis de me. Tunc aperuit illis ſenſum, ut intelligerent ſcripturas. Et dixit eis: Quoniam ſic ſcriptum eſt, & ſic oportebat *Chriſtum* pati, & reſurgere à mortuis tertia die: & prædicari in nomine ejus pœnitentiam, & remiſſionem peccatorum in omnes Gentes.

Credo

Credo *as before* p. 44.

*Offertorium.* Intonuit de cœlo Dominus, & Altiſſimus dedit vocem ſuam: & apparuerunt fontes aquarum, *Alleluia.*

*The Offertory.* The Lord thundered from the Heavens, and the Higheſt ſent down his Voice: and Fountains of Waters appeared. *Alleluia.*

Suſcipe, Sancte Pater, p. 46.

*The Secret.*

SUſcipe, Domine, fidelium preces, cum oblationibus hoſtiarum; ut per hæc pia devotionis officia ad cœleſtem gloriam tranſeamus. Per Dominum.

RECEIVE, O Lord, we beſeech thee, the Prayers of the Faithful, with theſe Oblations: that by theſe Offices of Piety, we may obtain eternal Glory. Thro' our Lord.

*The Preface and Canon, as* p. 435.

*Communio.* Si conſurrexiſtis cum *Chriſto*, quæ ſurſum ſunt quærite, ubi *Chriſtus* eſt in dextera Dei ſedens. *Alleluia.* Quæ ſurſum ſunt ſapite. *Alleluia.*

*The Communion.* If ye be riſen with *Chriſt*, ſeek thoſe things which are above, where *Chriſt* ſitteth at the Right-hand of God. *Alleluia.* Reliſh thoſe Things which are above. *Alleluia.*

*The Poſt Communion.*

CONSEDE quæſumus, omnipotens Deus, ut Paſchalis perceptio ſacramenti continua in noſtris mentibus perſeveret. Per Dominum, &c.

GRANT, we beſeech thee O Almighty God, that the Virtue of this Paſchal Sacrament, which we have received, may always remain in our Minds. Thro' our Lord, &c.

*The* VESPERS *for* EASTER TUESDAY *are the same as on Easter Sunday, except as follows:*

*At the* Magnificat,

*Ant.* See my Hands and my Feet, that it is I myself, Alleluia, Alleluia.

*Ant.* Videte manus meas, & pedes meos, quia ego ipse sum, Alleluia, Allel.

## The PRAYER.

O God, who by a new Offspring continually enlargest thy Church: grant to thy Servants, that the Sacrament may be manifested in their Lives, which by Faith they have receiv'd. Thro' our Lord.

DEUS, qui Ecclesiam tuam novo semper fœtu multiplicas: concede famulis tuis, ut Sacramentum vivendo teneant quod fide perceperunt. Per Dominum nostrum Jesum Christum.

FINIS.

16.